THE

Young Men of India

Vol. XXVIII, No. 12] DECEMBER, 1917. [Registered No. M-991.

THE WILL OF THE LORD, CHRIST JESUS, FOR THE UNITY OF HIS CHURCH

I HAVE been asked to write one of a series of articles for the *Young Men of India.* The object of the articles is that by looking at the question of unity from different points of view, we may help one another to clear thinking concerning the great coming event—the Reunion of the Church of Christ. I desire to begin, where I think all enquiry must begin, at the bed-rock of motive and principle, which must become dominant with us, if we are to make any real progress towards Christian Unity.

There are a host of practical motives urging us on, and they all resemble the uneasiness and pain in the human body, which calls attention to its lack of unity and harmony with itself and with nature around it, which we call by the expressive name of "*dis-ease.*" The pain is a hopeful sign; continued unconsciousness, or consciousness without pain, are both, in disease, states that may afford the patient comfort, but fill the physician with dire apprehension. Such symptoms of "dis-ease" have, thank God, become wide-spread in the Body of Christ. For centuries it has been unconscious of pain; now the pain has become acute. It attempts to move forward, and it finds that over-lapping, loss of power, lack of a united front, "sheep-stealing," and a thousand other indications of "dis-ease" hinder its progess.

To live it must grow, and it is ever adding souls from all the awakening nations of the non-Christian world to itself. But it adds them to "dis-eased" parts, and they, even more than the older parts, feel the pain of the "dis-ease." India, China, Japan, Korea, Africa cry out for one Catholic Church. The pain drives the patient to all sorts of devices and remedies; to consult all sorts of advisers; to try all sorts of experiments. Some of these seem to soothe the specially affected part, but in the end are found to be opposed to the

recovery of the Body as a whole, and therefore harmful in themselves.

And so we are driven back, even as the sick man is, to the principle on which alone we can rebuild the unity of the Body.

The sick man must not aim merely at the relief of his pain and the regaining of his powers of movement. He must seek the health, which means the unity, of his whole body. That gained, the "dis-ease," with its pain and limitations, will be gone.

So the Christian must seek for *the Oneness of the whole Body of Christ*—the return of the Universal, that is, the Catholic Church, to that unity of being in the will of God, and in the perfect harmony with her Head, the Lord Jesus Christ, which alone can enable the life power, which is the Holy Spirit, to pulsate through every part of her being, so that the Will of Christ may be done through her, so that his glory may be made known through her, and so that her mission to bring all humanity and all creation into his Kingdom, may be fulfilled.

Wholeness, and health, and holiness are all at root one and the same thing, as the very etymology of the words signifies.

No other ideal than a living Unity of the whole of Christendom in Christ can content the Christian. Nay, no lesser ideal is worth labouring for; all lesser aims, unless absorbed in this, are bound to end in disappointment, and even in retrogression.

And so we can take no tiniest step forward till we become convinced that all separation and schism is *sin*—sin against the Head of the Body, Jesus Christ; and until we become heartily penitent for our own share of the schism—a share which falls alike on the most orthodox and the most heretical. For the rending of Christ's Church springs always from the want of holiness, the want of love, in the Body itself.

But we will hardly see schism as sin, and we will certainly not gain the right standpoint for Unity, unless we lift ourselves above all thoughts of the convenience and comfort of the members of the Body as we see them on earth, and contemplate long and earnestly the *will of Christ*, the unseen Head, for his Body, the Church. The Son of God stands for Oneness. His supreme work for man on the Cross was *at-one-ment*. He is the centre of Unity, not only for all humanity, but for all creation, who is appointed by God "to gather unto one head in himself the sum of all things—*τα παντα*." All life, all being, is to be united in him in the One Love of the Godhead, and he is finally to rule over one united Kingdom of perfect order, in which he will be the whole in all the parts—"Christus in omnibus totus." For the accomplishing of this work, so far as earth is concerned, he founded one Brotherhood, his Church—ONE, HOLY, CATHOLIC and APOSTOLIC. It is the centre of his Kingdom upon earth. He trained, appointed, and empowered its first officers; he instituted for

it a two-fold bond of Unity, one Sacrament of Admission, for life, one Sacrament of Continuance, for fellowship.

Thus he appointed one, not several, bodies of disciples, and commanded them to bring into that one discipleship "all the nations." This Body he never contemplates apart from himself. Think of his image of the vine. The whole Church—he with and in the members—is one vine, one living, growing organism. However many, however great, however diverse the branches, there is but one vine, living one life, obedient to one law, bearing one kind of fruit. And this Unity, which is the great topic of his high-priestly prayer, the last prolonged utterance of his earthly life, is a visible as well as an invisible Unity, for it is to be of such a nature that the unbelieving world, beholding it, may come to believe in the divine mission of Christ. "That they may be one in us, that the world may believe that thou hast sent me."

And apart from this evidence from the lips and the acts of Christ himself, we have equally valuable evidence as to his will for the Unity of his Church, in the inspired history of its early days, where, under the guidance of the Spirit of Jesus, we find the one Church spreading in many lands, guided by the apostolic college, holding one faith, clinging to one baptism, one communion, and handing on by the laying on of hands the gifts and powers with which Christ had endued it—the gift of the Holy Spirit for each member of the brotherhood, and the grace for ministerial service for those called to the care of souls in Christ's Church. It is one body, living in the life of one spirit, acknowledging one head. There is much liberty, much diversity as regards customs, and as regards worship, but whenever any spirit of division arises, and groups of men desire to separate themselves from the one Body, even under the name of a great apostle, the tendency is reproved with the utmost severity, the duty of unity is impressed with the most impassioned earnestness, "Is Christ divided? Was Paul crucified for you? Or were ye baptized into the name of Paul?"

To turn abruptly from that picture of the One Apostolic Church, to the organised divisions of the present day, is to experience a severe shock. The Church has had to break the force of that shock by accustoming itself through the centuries to one step after another along the path of separation and division. It has been a story of "little by little," until at last we have become actually accustomed and at home to the horror of seeing a little Christian village of a few hundred souls, split up into five or six different "churches"; Christians held together by all things worldly, by business, and recreation, and social intercourse, walking off, when the Lord's day comes, the day of the One Head, to different places of worship, there to partake of the one Sacrament of Unity, of the one Supper of the Lord, in cold and solemn isolation from each other.

This is the awful nightmare from which we are awakening; and as we awake the first call is to penitence.

For whether we look back to the expressed will of Christ, or to the pattern of the first days of the Church, or to the sad history that tells how the divisions arose, we are forced to admit that unity is of God, and that disunion is of the devil, that the one partakes of the nature of holiness, and the other of the nature of sin.

And then, as penitents, we must let the thought master us, that to restore the unity of the Body is the will of Christ for us *now*. "*Deus Vult*"—"it is the will of God": this must be our inspiration, as it was that of the first Crusaders. This will give us courage to persevere in the face of difficulties, and to be content to follow the path towards unity that Christ himself marks out for us, Christ the infinitely wise and patient, however long that path may be, and however attractive the short-cuts that are not of his leading.

We will not rely on our own wisdom and prudence and plans of action, but will seek, in earnest and continual *prayer*, to know his will. It is in prayer and love alone that the hard problems can be solved. There is much planning for Reunion, but there has been, so far, little praying. Now, however, the Committee for the coming great World Conference on Faith and Order, which is to call us in brotherly love and humility to consider together those things that at present separate us, is summoning all Christendom to a week of prayer for this great object, so near the heart of Christ. We are asked to give time daily during the week, January 18-25 (meeting together where we can, praying apart where we cannot meet) to prayer for the Reunion of Christendom. This is undoubtedly "the next step towards unity," and a step everyone of us can take.

But the prayer must become a daily habit in our life. "Thy Kingdom come, Thy will be done, in earth as it is in heaven"—this must henceforth have a new meaning for us in our daily life. If all Christians will really pray for unity, unity will come.

For with such earnest prayer must come the longing that we ourselves personally, and the Christian fellowship whose name we bear, should be purged of all that hinders unity, and should be fitted to contribute to this returning life which is to heal the broken and dislocated Body of Christ.

For the unity when it comes cannot be merely a matter of arrangement, and of agreement as to essentials and non-essentials, as to creeds and orders of ministry. It must be *the Unity of a returning life*, ministered directly by the Spirit of God—a returning life streaming through us, knitting together the broken bones; repairing the torn and wasted tissues; opening up the blocked veins and arteries; restoring sensation and vigour to the deadened nerves; till the whole Body, full of life and joy, rises in obedience to the One Head, to do his work in that Unity of Being which is her right and her inheritance.

THE RIGHT REVEREND H. PAKENHAM-WALSH.

WHAT IS WRONG WITH INDIAN CHRISTIANITY?

I. Disunion

THIS looks almost alarming as a question at the head of an article. Yet, if you take it in its exact sense, the question is one that should be applied to the most flourishing institutions in the world. There are always some things that are wrong with us, as well as some things right—or comparatively right. Doubtless, too, the strongest institutions are those which realise most keenly that they have weaknesses.

Well, to begin with, one thing obviously wrong with us in India is that we are not united. This is not our fault. We inherit it from Europe. But do not let us imagine for that reason that Indian Christians are necessarily free from the schismatic tendency. The melancholy history of the Syrian Church proves the contrary.

But schisms, whether in the West or the East, belong to the temper of ignorance and barbarism. That temper is passing away. The evils we suffer from now are not of our making; they are legacies from the 16th and 17th centuries, and from earlier ages still. Our present-day characteristics are all in the direction of fellowship and union; and to our own day belongs the Student Christian Movement, a mighty impulse of profound importance, which is bringing a new charity into the world, and is setting itself—for the first time in Christian history, be it noted, the attempt is being made—to solve the difficulties of Christendom in a Christian way. Our forefathers used to criticise, oppose, abuse, condemn, and even persecute and slay one another. They left us a legacy of bitter quarrels. We are now trying to undo the vast evil they created, by making friends with one another, by sympathy and understanding, by refraining from party criticism, by fellowship.

India is the gainer by all this. While Christianity is still young and tender in her midst, she is passing into the beneficent temperature that is made by the Student Movement, and by kindred agencies, for reunion, and by the modern comity of scholarship. Indian Christianity also gains by the mere fact that it is confronted by vastly larger non-Christian systems. In Europe, Christians are still impressed by their differences between themselves; in India, they are more impressed by their common Christianity in the face of Hinduism and Islam. Party spirit tends to disappear; and Anglicans and Free Churchmen co-operate to a degree that is still far from being reached in the West. Besides this, and still more important, Indian Christians are fortunately without the historical traditions

that still embitter Christianity in the West. It is difficult, for instance, for an English Churchman not to resent the Nonconformists having left the Church, and for a Presbyterian to forget the attempts that were made to force episcopacy upon Scotland. But to Indian Christians, finding themselves in one or other of the Churches, the historical reasons for their separate existence are of a merely academic interest, and their antagonisms seem unnecessary and even a little absurd. Indians have everything in their favour to make them realise the underlying unity of Christendom, and minimise the superficial differences which in the West we have always maximised.

Indian Christianity must, therefore, have a large and growing influence in the reunion of Christendom. But because India suffers less than Europe or America from the schismatic spirit, it does not follow that she is free from it. Disunion is one of the things that is wrong with Indian Christianity—not only among the Syrian Churches, for whose reunion our earnest prayers should be offered, but amongst us all. Enmity between Christians is more criminal in India than in Europe, just because there is less excuse for it.

But it is less in bitterness, perhaps, that our disunion shows itself than in a certain limitation of our work. To an Englishman, and I think to any European, Christianity in India appears rather *provincial*, as we say—bearing the stamp too much of the by-ways of religion, and lacking in universality of tone. How shall I express it?—it has too much of the small chapel and too little of the cathedral.

For example, here are we talking about Indian Christianity; and, as constantly happens, we are ignoring that half of Indian Christianity which belongs to the Roman Church. We are flattering ourselves upon growing fellowship between the different Protestant sects, and between the Anglican and Free Churches. We are beginning to think of a great Indian Church. But all the time there is the huge Roman Catholic Church left out of our calculations—not to mention the Eastern Orthodox Church, which itself has over a hundred million members, and stretches across Europe and Asia from the Adriatic to the Sea of Japan. That is our danger, I think—to jog on complacently in our little Protestantisms, and to forget that Protestants, after all, form only a minority of Christendom.

Now we stand in all this for the greatest of all principles, for liberty and brotherhood. Our objection to the Papacy is the same as our objection to the secular autocracies—to the Kaisers, for instance, of Germany and Austria. We stand for the right of Churches, however small (as of Nations, however small), to manage their own affairs, and to be free from one-man despotism. Vaticanism in religion is like Prussianism in politics, with the same strong points, the same cohesion and discipline and devotion, and the same inherent vice. We are prepared to sacrifice everything to religious liberty. But do not let us forget that we have already

sacrificed a great deal. We have entered into life maimed. We have got our liberty; but our forefathers sometimes plucked their eyes out to secure it. We have got our liberty; but we are only beginning to learn how to use it. We have yet to develop the riches of our ancient Christian heritage, and greatly to broaden our conception of religion, to make it indeed catholic.

Protestantism is not itself a religion. It is a way of escape—a necessary breaking of the fetters of one-man rule. The part of it which is a positive religion is that which it retains with the rest of Christendom. It is a truncated, fissiparous thing. In has no finality, but is a mighty element of transition. Freedom it has won. But "with a great price obtained I this freedom." Having obtained it, we have now to broaden out into a new era. We cannot ignore the faith, self-sacrifice, the instinct for worship, the deep-seated piety among Roman Catholic and Eastern Orthodox Christians. Christendom is divided: but all the virtue of it is not on our side. Any true reunion of Christendom must bring all sides together; all sides will have their special contributions to make. That particular development of Christianity, Protestantism, which has manifested itself in north-west Europe and North America during the last three hundred years, though of vital importance, is not the whole of Christianity. The true Catholicism of the future will include that—all which is positive and enduring in Protestantism; but it will include much also besides.

Our objection to Roman Catholicism is that it is not sufficiently catholic. It also is sectarian, it also is provincial, especially in the intellectual sphere. Our objection to every Church in Christendom is the same. It is not catholic enough. In other words, it is merely an aspect of Christianity, and we have to make it a stepping-stone to a larger unity, to greater universality. The true, visible Church remains an ideal before us.

Now towards this reunion and reconstruction of Christendom into a really Catholic Church, Indian Christianity should contribute far more in the future, by holding loosely to what is sectarian, local, transitory, narrow, myopic; and by developing a high spirit of fellowship and charity, ignoring no aspects of the Christian faith, and condemning no one. "In these our doings," says one of our Anglican canons, "we condemn no other nations."

The duty of Indian Christians is so to cultivate their ideals that the Indian Church of the future shall be neither Protestant nor Papist, neither Greek nor Russian, Anglican nor Congregationalist, nor Baptist, but Catholic. It will have something to gain from all—the freedom of Protestantism, the devotion of Roman Catholicism, the vigour and life of the Free Churches, and that principle of national autonomy which is shared by the churches of the Eastern Orthodox and Anglican communions. To possess all that is positive in the older churches of Christendom, and to avoid their negations and

limitations—that is the task of Indian Christianity. It is a task that still lies before us; and for its accomplishment we must put aside all complacent satisfaction with things as they are. India has not only to receive, but to give; and one day the genius of the East will be called in to redress the balance of the West.

PERCY DEARMER.

EASTERN IDEAS OF EDUCATION *

FROM the title of the subject it is clear that it could be dealt with from different standpoints. "Eastern Ideas of Education" may mean anything and everything. In its scope might be included the educational ideals of Aryan, Upanishadic, Buddhist and Muhammadan India. But that is not the ambition of this paper. An adequate treatment of the subject in its entirety is beyond the range of possibility, as it involves knowledge and careful handling of historical facts which are not easily forthcoming, and of which the writer pretends to possess none. So I will confine myself only to broad principles underlying the most common institutions found in the Aryan and Upanishadic age. Because it is admitted on all hands that that is the most glorious and productive period of Indian history. The ideas and institutions of this age still influence instinctively the thought and life of Hindu India. It will not do for Christianity to ignore this heritage, handed down to us from hoary antiquity. Christianity will do well, even at this stage, to claim it as its very own and assimilate it in its catholic system.

At the very beginning of this discussion we ought to remember that strictly historical information on the subject is extremely meagre. To get an idea of the educational system of ancient India, we have to rely on traditions and the general religious and semi-historical literature of the country—the Vedas, including the Upanishads and the Epics. Another point to be noted is, that ancient India knew no popular universal education in the modern sense, *viz.*, that it is every man's birth-right to receive the rudiments of knowledge, and that all must have equal opportunity; no artificial barriers must be raised between sexes, castes, classes, sects or races. One might cite against this remark the instance of the university of Nalanda, drawing students not only from all over India but from far-off lands like Siam, Ceylon, China and Japan. But Nalanda was the product of the universalism and missionary spirit of Buddhism. It was a seat of higher learning to which only the select and fit few came. Again, only the children of the three twice-born castes—Brahmins, Kshatriyas and Vaishyas—were admitted to the Asrama schools of the *rishis*. With a few insignificant exceptions, the Sudra children were completely barred out. Further, girls were generally neglected. One could count on one's fingers the few Aryan ladies who rose to high eminence by virtue of their character, piety and learning. But these honourable exceptions simply prove the general rule that no provision was made for female education.

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* A paper read at the Calcutta Missionary Conference, November 5, 1917.

With these preliminary remarks let us now proceed to consider the nature and aim of the educational system that prevailed in the Vedic times. I believe all of you have some sort of an idea of the kind of life enjoined by scripture and tradition to be lived by the twice-born castes. For instance, a Brahmin's life consisted of four periods. In the first period he is a *Brahmachari*, bent on the formation of strong character and the acquisition of knowledge. In the second stage he enters the world, marries and lives the life of an ideal householder, honestly doing the duties of his caste. In the third period, when his earthly desires are satisfied, his secular duties faithfully performed and his thoughts naturally turn to the next world, he retires, either alone, or with his family, to a solitary jungle on the bank of a river or at the foot of a hill. There he continues the sacrifices, but devotes himself to a special study and teaching of the Vedas, to meditation upon the unseen Brahman and eternity. Then at last, in the fourth stage, he cuts himself off entirely from the world, spends his time in lonely meditation, until the consummation of life is reached through the knowledge of the identity of the human and divine spirits and the blending of the soul with Brahman. We are concerned to-night with the first and second stages of this four-fold life—with the young *Brahmachari* as student, and his venerable *Rishi guru* as teacher.

Now I want you to exercise your imagination a little, and get an idea of what the shrines of wisdom in those olden days were like. Just imagine with me, for a moment, the banks of the upper and middle Ganges, or of the Five Rivers and the extensive slopes of the Himalayan terai, being dotted with humble huts, each surrounded with a little garden of flowers, fruit trees and other plants, more or less naturally grown and leisurely looked after. The owners of these cottages are hermits who have realised something of the vanity of this world, and are on the way to discover the Eternal who alone can satisfy the deepest longings of the human heart. In most cases they have their wives and children with them. Travellers and pilgrims are ever welcome to their hospitable doors. The birds of the air and the beasts of the forest do not regard them as enemies, but freely mix with them as friends. These *Rishis*, somehow, by the spell of their sympathy and good will, have made the whole world of nature their very own. Everything is as in the Garden of Eden. No enmity, but all amity; no noise, but all one deep peace; no want, but all cheerful contentment; a reverent calm in which God speaks through flowers and leaves, birds and beasts, wind and fire, through the blue open sky and at the altar of sacrifice, through the lips of innocent children and the grey heads and humble hearts of the *Rishis:* in this cradle of idealism, away from the dull reality of ordinary life and free from the tumult and deceit of the world, here in these *Tapoban Asrams* (hermitage schools) in a spirit of humility, obedience and reverence, were

forged all the leaders—the priests, prophets, teachers and heroes of ancient Hindustan. The mellow charm of this antique idealism of Aryan character-building still kindles the imagination of every true-hearted Indian.

To these *asrams* come pupils from all quarters. They are the fittest and most select of all candidates. They possess an extraordinarily eager desire for knowledge. They leave their homes and all dear ones practically for good, with no intention of returning until they have finished their course of training. They make the *asrams* their own homes, and look upon the *Rishis* as their fathers, the wives of the *Rishis* as their mothers, and their children as brothers and sisters. They become part of the family of their *guru*. They pay no fees, except in a few cases where the pupils show their gratitude by bringing jewels or money or cattle or anything valuable to the feet of the *guru*, when they leave the *asrama*. So much for general treatment of the subject. We shall now take up some definite ideas.

Perhaps the very first thing that strikes one is the demand made by the *guru* on the absolute obedience and trust of the *shishya* (pupil). As soon as a young boy presents himself to a *Rishi* for admission to his *asram*, he is put to a very hard test. It tries his sincerity, patience, and above all, obedience. He is asked by the *guru* to tend his cows or to go to the forest to gather fuel, or to the neighbouring stream to fetch water, or to go about collecting flowers and leaves for sacrificial purposes, or to beg food from the villagers, or to glean corn, or to look after the garden, or to dig canals or raise mounds in the rice fields. In short, the pupils had to do all the work necessary for the running of the institution. The *guru* uses his discretion in the allotment of work. Different pupils are given different kinds of work, according to need and capacity. The aim of it all is to train them in obedience and patience, the first qualification of a student. In difficulty and danger, in hunger and thirst, the *brahmachari* is expected to persevere till he is fit to sit at the feet of the *guru* to receive *Brahmajnana.* And in almost all cases he passes through this ordeal faithfully and cheerfully.

The second thing that the student must learn is *Brahmacharya: i.e.*, he must abstain from luxury and acquire self-control. He must never indulge in any bodily pleasure, and must keep his mind clean of all impure imagination. So he must carefully regulate his meals, sleep and exercise. He must on no account indulge in any excess. He must not use oil. He must eat no *chilli* or salt; in fact, he must not touch anything that excites the passions. He must not sleep in the day. He must not abuse anybody or show temper; he must not talk to or look at a woman except at her feet, and even then thinking of her as his own mother or sister. Any kind of impure sin meant immediate, automatic expulsion. He must bathe every day, and keep his body perfectly clean and

his passions under check. In short, the whole life was a rigorous training in ascetic morality. An adolescent youth passing through such a discipline must come out pure and strong at about the age of twenty-five, ready for the battle of life. How far short is our modern education of this lofty ideal!

The third thing that a student must learn is reverence for God and all sacred things, respect for superiors and constituted authorities. The pupil must show an active interest in, and an eager desire for, knowledge. He must learn by humble request and constant interrogation. The *guru* will not open the store of his knowledge until he has acquired this necessary qualification. The pupil must be in a constantly receptive mood. He has no right to criticise, at least to begin with. He is simply to take in. Criticism takes the form of doubt. And the doubt is expressed in distinct interrogative inquiry. But at the same time the teacher is not unwilling to discuss informally a subject with his pupils, teaching them, by the way, the art of reasoning and reverent handling of a difficult and sacred subject, thus calling forth in the minds of the pupils the spirit of research and originality. But reverence and humility must crown all. Contrast with this the passive spirit of the modern Indian student, who sits with a vacant look to swallow a lecture and reproduce it at the time of examination. The unfortunate teacher has to go through all the trouble of not only carefully preparing his lectures, but also of managing the class. The question of discipline in the class never arose in those days.

The whole aim of education in ancient India was a search after God—the highest truth—the only object of knowledge. It was to equip a young boy both for this and the next life. Side by side with the study of the Vedas, which they had to learn orally by heart from the lips of their preceptors or from palm leaves, there was the study of the Vedangas, or the adjuncts of the Vedas. These consisted of all the important subjects the knowledge of which was necessary for life; *e.g.*, medicine, logic, agriculture, soldiering, etc. The beginning and end of education was Brahman. Ancient education was not secular in the modern sense. Religion and morals did not form part of the curriculum, but were taught by living example of chaste and religious conduct. The *guru* was not simply the storehouse of learning, but an embodiment of purity, piety and devotion. He taught morals, not by hard and dry rules, but by personal contact with his pupils. The sacrificial altar in the centre of the yard, around which were sung the sweet psalms of the Sama Veda by the young *Udgatris*, or singers, was a living monument to the devotion of the *asram* to God.

One very pleasant feature of ancient Indian education was that it made man a friend rather than a foe of nature. It created universal sympathy in the heart of man. This feeling rested not so much on an ethical principle as on a

metaphysical notion that all nature is pervaded by Brahman: therefore nothing in the universe could be treated cruelly or unkindly. The doctrine of Brahman as filling all things and all space—nothing being without him—created a vague fellow-feeling and reverence for all. Students of Hinduism know what results, both good and bad, this belief has produced.

Plain living and high thinking was the motto of the *rishis*, both for themselves and their pupils. We have already drawn a picture of the kind of life they lived. Luxury of all descriptions was utterly abhorrent to them. These *asrams* were so many educational colonies. The *rishis*, among themselves and often together with their pupils, would proceed, in a serious manner, to the solution of theoretical and practical problems of life.

Another point to be noted is that this system of education did not include any physical training by way of games or gymnastics. But as the pupils used to do hard work daily, they stood in no need of artificially arranged physical exercise. The moral value of modern games is very highly praised. It is truthfully contended that through games we learn lessons in pluck, honesty, straightness, fair-play, obedience, etc. But these were the very qualities which were cultivated through faithful performance of the various duties of daily life. The pupils who had comparatively little hard work to do used to take breathing exercises, or to exercise their limbs by the practice of various postures.

Further education was, as we have already remarked, for the select few. These *asrams* were open only to the twice-born castes, and inaccessible to the Sudras. Girls, except the daughters of the *rishis*, had no education. The idea was that everybody was not meant or worthy to receive instruction.

Again, another remarkable contrast between modern education and ancient Hindu education is that nowadays everything is done for the pupil by others, whereas in ancient times the pupil had to do almost everything for himself. The modern school boy has his food prepared and his clothes washed by others. His lessons and examinations are all set. He has simply to cram and pass. His whole life is lived in a world of theory and mechanism. He is taught religion and morals by high-sounding words. Religious instruction forms part (in some cases) of the curriculum, but it does not touch, or affect any change in, life.

To come to my last point. The relation between a *guru* and a *shishya* was that of father and son, not of friend and friend. The son respects, trusts and obeys the father. This was exactly what the *rishi* demanded of the *brahmachari*, and this was exactly the attitude required at the threshold of the temple of learning. The modern idea of freedom and familiarity between the teacher and the taught was unimaginable to the ancients. So, inevitably, there was a respectable distance between them.

This paper would be incomplete without reference to some of the problems created by modern Western educational ideas coming in collision with the ideas of the East. I do not pretend to possess sufficient knowledge of Western ideals of education. But one might make a few remarks about them, as far as one observes them being reproduced and realised in modern India. We should remember in this connection the objects and results of missionary education of Indian Christians. One sees at a glance that our universities are transplantations of English universities (unhappily, not even those best of which England can boast). Our schools and colleges are run rigidly after the pattern of English institutions. Schools for Christian children are the most faithful reproductions of public schools in England. Of course, there must be a revolution in Indian life and thought. One must admit that much of this state of affairs was inevitable. Yet, in spite of the thousand and one benefits that have accrued to us from Western education, no thoughtful educationist will say that it has been an unmixed good. Apish imitation has shocked the native genius of India, has marred her originality and thwarted her initiative. Hence there is an occasional cry of revolt.

The problem is this. Somehow or other the fact is, that all our education is supremely theoretical. It gives us no character. Godless education or theoretical religious instruction has weakened our moral and spiritual life. Whereas the education of ancient India checked men's desires and curtailed their needs, the result of modern education is the engendering of unduly high ambitions and indefinite increase of our wants. The present education does not make a pupil a *brahmachari*, but on the contrary a fashionable fop. Luxury and expensive living on the part of Christian children is acting as a dead-weight on the Church. We have strayed far from the ancient ideal of outward simplicity and inward depth. The Western ideal of natural, friendly intercourse between teacher and student is thoroughly misunderstood in the majority of cases, because it shocks our instinctive reverence for the *guru*. It lowers the *guru* in the sight of the pupil, and so he suffers humiliation. It exalts the pupil, and engenders a false pride in his heart and a general lightness of character. I am convinced that European missionaries who have qualities of sociability and happen to work among Indian boys or girls do more harm than good (I believe quite unintentionally) if they, without remembering the natural attitude of Indian children to teachers, treat them exactly as English children. Our children cannot understand that reverence and friendship, decency and familiarity, can go hand in hand. So they sacrifice the former for the latter. Respect for superiors is expressed in certain forms and acts. The absence of these Indian acts and forms among Europeans makes our children believe that European children have no reverence for teachers, and they, too, need not have any, seeing that they are also under European regime. Take away the

traditional form through which respect is shown, and the spirit will also depart in motive and the right relationship will be strained. May I be permitted in this connection to point out, by way of an instance, that the habit with some European missionary teachers of offering cigarettes to their students is not healthy, and produces a result which is exactly the opposite of what is intended? Our boys, moreover, cannot understand why for them smoking is punishable, and teachers and young men of maturer age may freely indulge in it. So much for this aspect of the problem.

From what I have said it is clear that Western ideals of education have created great confusion in our midst. Is there no way out of it? Is there no possibility of reconciliation of these conflicting ideals? It seems to be that the solution lies primarily with the Indian Christian educationist and guru, who knows the merits and demerits of the ideals of the West and is able to assimilate what is best there. The solution also lies, to a large extent, with European missionary educationists, who have in their own hands at the present moment the almost entire responsibility of the training of the Indian Church, and a considerable part of the burden of educating the country, and who will be humble enough to recognise that the foundation of Indian education must be indigenous, as far as possible, in consistency with Christian principles. The discontent that is abroad is evident from a demand of sectarian universities by both the Hindus and Moslems; and the existence of institutions like the Gurukul school of the Arya Samaj, at Hardwar; the Hindu school, at Satyabati, near Puri; the Santi Niketan Asram, at Bolpur, run by Sir Rabindranath; gives to Christians fruitful suggestions as to the lines on which our educational ideals require to be recast. The only Christian institutions I know in Bengal approaching at all the ancient Hindu ideals, and doing real and lasting good to our poor country, are those run by the Oxford Brotherhood and Sisterhood. I feel very strongly that any proper handling of the problem of Christian education, both for the Church and the country, must include the efforts and co-operation of all the missionary societies and of Indian Christians. Half-hearted individual action, or mere patchwork, is no use. The time has come when we must all feel unitedly that both missionaries and Indian Christians have to reckon with overwhelmingly strong forces working in India—forces both of good and evil. The only possible victory consists in rallying forth and winning over to our side all the good forces, and giving a united front to all that is evil, in order to establish here the Kingdom of heaven through the might of Jesus Christ our Lord.

RAJENDRA CHANDRA DAS.

SANTINIKETAN *

THE great darkened court-yard and the surrounding balconies of the Tagore mansion in Calcutta are filled to suffocation with an audience, composed largely of Bengali students. In the gloom it seems like an assembly of eyes which are eagerly drinking in the scene on the brilliantly-lighted stage across one end of the court. On this stage, the whole caste of the poet's latest play—*Phalguni*, or the Cycle of Spring—is gathered in the delirious dance of joy which constitutes the closing scene. Suddenly, from the kaleidoscopic mass of shifting figures, two characters emerge on one side. The Generalissimo of the play approaches its Poet, and throwing a garland of flowers about his neck, bends down and with both hands reverently takes the dust off the Poet's feet and receives his blessing in return. The next instant both figures are again absorbed into the riot of song and dance, but not before the huge audience has expressed its approval of the unrehearsed episode by a burst of spontaneous applause. This incident is characteristic, for the poet of the play was Sir Rabindra Nath himself, and the Generalissimo the author of the book under review. It is typical of two things, the author's unbounded devotion to Sir Rabindra and the enthusiasm this devotion arouses amongst the students of Bengal. With this in mind, we can approach the book with the assurance that we shall find the very best that can be said of the school and its prevailing spirit.

Like all Gaul, the book may be divided into three parts. The first part, made up of the Introduction and a kind of epilogue, by Sir Rabindra Nath; the second, the description of the Bolpur school, by Mr. Pearson; and the third, his translation of a story written by the first master of the school. The drawings by which the book is illustrated are artistic in the extreme, and well worthy of study. The price of the volume is sadly inflated.

The poet's introduction explains very briefly the reasons which led to the founding of the school—his feeling of dissatisfaction with the conditions of modern society, his search after a remedy, and his sudden conviction that in the type of learning of the forest *Asrams* of ancient India lay the hope of imparting peace and depth to a society whose chief faults, in his eyes, were its feverish restlessness and its shallowness of

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* *Santiniketan—The Bolpur School of Rabindra Nath Tagore.* By W. W. Pearson, with introduction by Sir Rabindra Nath Tagore. Macmillan & Co., 4/6 net.

[EDITOR'S NOTE: This review, which would ordinarily appear in our regular review columns, is placed here because of its relation to the ideas of the preceding article.]

life and thought. It closes with a warm tribute to the memory of the first master of the school, who died after about a year of service. The "epilogue" consists of a brief quotation from one of the poet's speeches delivered in Japan. It outlines the necessary qualifications of a teacher of children, the chief of which is stated to be a childlike spirit. Then follows what is evidently a short address to the boys of the school, entitled "Parting." It deals with the thought that truth is eternal and never ends, though earthly relationships may be permanently served. It is written in the poet's most mystic and intangible style.

The second part of the book is the one from which it derives its title, and is a most sympathetic and vivid description of the school at Bolpur. The author is a master in the school, and loves it and all its associations, and so paints everything with a kindly enthusiasm that is infectious. Briefly stated, it is a boarding school of 150 boys, conducted in accordance with the poet's ideas of child education. Simplicity is the keynote: simplicity of life, simplicity in clothes, simplicity in equipment. Most of the classes are held outdoors, and everything is done to give full play to the boys' individuality and to avoid any suggestion of trying to force uniformity upon them. Imagination is given free rein, and singing, theatricals and amateur literary ventures are all encouraged, while nature study is a prominent part of the curriculum. There is no permanent headmaster, the school being controlled by a council of masters, of whom one is annually elected to be the executive head and to be responsible for its management. The discipline is in the hands of the boys themselves, who sit in judgment on offenders and pass their own sentences of punishment. A caste mess is provided, but boys are left free to follow their own inclinations in the observance of caste rules.

The third part—the story by Mr. Satish Chandra Roy—is more difficult to understand. The theme is that of a young *Brahmachari*, who, on finishing his course in the *Asram*, asks leave to go out into the world and at the same time wishes to know what present he shall give to his Guru. He is referred to the Guru's wife, who requests him to bring a certain pair of ear-rings from a queen who is reputed to be the most chaste woman in the world. After various adventures, in which the Bramachari is extricated from many predicaments by the help of the gods, he returns and lays the ear-rings at the lady's feet, and receives his Guru's blessing. It makes a pretty tale, full of the supernatural wonders which delight and awe childhood the world over. It was avowedly told with the purpose of teaching the boys of the school, and therefore no doubt has a definite lesson. Just what this is, apart from blind obedience to one's Guru, it is beyond the present reviewer's powers to explain.

The impressions left by the book are very varied. The poet's share in it is brief, but one cannot help wishing that he

would acknowledge a little more frankly the debt which he owes to the modern methods he adopts in the school. It is well enough to glorify the past, but one questions whether Bolpur would be what it is without its modern methods. It is difficult to imagine the staid *Grihasthas* who had passed out of an ancient *Asram* returning to play an exciting game of football with the *Brahmacharis*, or the Guru fussing over a magic lantern to give his pupils a lesson from the outside world, and one is tempted to ask whether Sanskrit was taught by the direct method in the forest *Asram* or by the endless repetition of what was three-quarters unintelligible to the pupils—a method which Bolpur would now discard with scorn. A frank acknowledgment of the debt the school owes to the advance of modern educational methods would have been a graceful tribute, but we look for it in vain in this book.

The description of the school provokes many thoughts. There is a joy and freedom from restraint, a sense of open spaces and fresh air, that is as refreshing as it is unexpected in an account of an educational system. The song of the bird in the branches of a tree stopping the work of the class underneath, the boy writing his examination paper on the grass, nature study in the long rambles through the woods and the study of the stars in the soft Indian moonlight on the clean-swept plain—all these reflect the call of the outdoor world, the response to which lies inherent in every boy's nature. The creative imagination of the younger boys, their clever imitation and quick humour, show child life at its best, and the close and friendly relations between masters and pupils are most pleasant to read about. Throughout the book the author unconsciously shows his genuine affection for the boys, and it is not difficult to read between the lines the love that the boys show in return. The author's characterisation of the three qualities which differentiate Bengali boys from their English brothers is truly drawn. Their quick perception of spiritual truth, their fondness for children, and the aptitude that they show for sick nursing will be acknowledged by all who have to do with the rising generation in Bengal.

The whole organisation of the school impresses one as being more of a protest against existing educational conditions in Bengal than a revival—a protest carried out by a mind which, with a fine contempt for difficulties, leaps at once over all barriers to its own solution. The very boldness of it takes one's breath away. Are most schools in towns and therefore confined and unhealthy? this one must be in the country, and, presto, it is done; do class rooms cramp the pupils and affect their eyesight? then with one stroke they are abolished, and verandahs and the shade of trees are substituted; are modern school boys controlled by a rigid and unsympathetic discipline? then away with all discipline, and let them manage their own affairs; do headmasters become set in their ways and exacting in their demands? then immediately the head-master is summarily dispatched, and rule by a masters'

council is established; are boys taught too much in the mass? then a lavish hand pours out an ever-increasing supply of masters, till there is one to every seven boys and every pupil has individual attention; "you tell me a school thus organised cannot meet expenses? away with such trifling—send the bills to me." It is magnificent—the educational Knight-errant, *sans peur et sans reproche*, hewing his way through a forest of conventions and prejudices, and surmounting unheard-of difficulties in order to lead his young charges to the fair country of his dreams. All honour to the man who has the courage of his convictions in an age of diplomacy and compromise.

The Bengali proverb says that no man calls his own whey sour, and it is perhaps hardly fair to expect that the weak places in such a system would be mentioned in a book of this kind. Nevertheless, without being ungenerous and with a full appreciation of the many good features, certain questions arise involuntarily in the reader's mind.

What is the contribution this has to make to the educational problem in Bengal? A system which is economically unsound cannot be a model, for it is only possible where private benevolence will meet large deficits. Is there anything here that will be helpful to the man, for instance, who has to plan to meet the educational requirements of the boys of a large town or city? Every reader must decide this for himself, but we are inclined to think that the greatest contribution will be in the spirit of the place—the fearless adoption of the results of modern child psychology, as applied to teaching, the necessity for high character as a *sine qua non* for a teacher, and the insistence on a more intimate relationship between master and pupil, so that such character may have its largest influence.

Again, the one true imitation of the ancient *Asram* is the exaltation of the Guru. This runs through the book as an under-current from cover to cover. It is not hero-worship, with its admiration and conscious or unconscious imitation; it is not mere respect and veneration for a beloved teacher; it is the ancient idea of the Guru, the arbiter in spiritual matters, the final authority in the affairs of the soul. The poet's songs are sung, his poems are memorised, his plays are enacted, and the principle is summed up by the author in the following words—"In fact, they (the boys) are being educated into his (the poet's) thought through the sub-conscious mind, and this is one of the root principles of Rabindra Nath Tagore's method of education." Is this a principle which is suited to the modern world, nay more, is it the highest principle in education?

Is it not placing the emphasis in the wrong place? For no matter how lofty the character of such a Guru may be, he is yet human and liable to err like the rest of us. In a school where the headmastership is a post filled in turn by the masters by annual election, where discipline is determined by

the will of the majority, surely it is a contradiction of principles to acknowledge spiritual authority as being absolutely in the hands of one, even though he be the revered founder of the institution.

So, too, it is rather startling to find such a good natural science scholar as the author speaking of "the constant influence of a close touch with Nature herself, which in India is the most wonderful teacher of spiritual truth." That children should learn to love the mystery of the dawn and the sunset, should be taught the beauties of the unfolding buds and blossoms and the majestic order of the star-set skies at night, and should feel the awe of the storm and the flood and the thunder and lightning—these are the inalienable birthright of every child of the race. But to state that Nature reveals the highest spiritual truth is to return to the Nature worship of the Vedas. The survival of the fittest, nature "red in tooth and claw," the Buddha's renunciation—these, and a host of other thoughts, rush into the mind, but stronger than all others we recall the words of the Gurudev himself: "He is there where the tiller is tilling the hard ground, and where the pathmaker is breaking stones .... and His garment is covered with dust." Is there one truth for the Bolpur boys and another for English readers of the *Gitanjali?* In fairness to the author, we must believe that the thought has been embodied in the language of "exaggeration for the sake of emphasis," and is a poetic statement not meant to be taken too literally.

The school claims to avoid all dogmatism, yet it has been found necessary to draw the line at image worship. What does the Hindu boy think of this prohibition, when he is prevented from presenting his yearly "Anjali" to Saraswati, on which he believes the success of his studies depends? Can it appear anything to him except the most pronounced dogmatism? And if it is found necessary to dogmatise on idolatry, why is it not also necessary to dogmatise on caste? The Guru of the school is equally emphatic in his repudiation of both. What is the psychological difference which makes a prohibition necessary in one case and mere persuasion sufficient in the other?

One looks in vain for any suggestion of what the system has to help the adolescent boy over the most stormy period of his life. This period is the crux of the educational problem, and a system that has no help to offer here fails woefully at the critical point. The inference from the book is, that a child trained in self-expression will pass through this period unscathed, but all workers with boys know how often such promise is unfulfilled. What does the school do to lead the boys of 15, 16 and 17 years old to interpret aright the unfolding powers which surge up with such irresistible force within them, and how do they receive help to avoid the pitfalls of this period which have proved the ruin of so many promising young lives? It is comparatively easy to lead children in any path the teacher wishes, but what Bengal needs is a leader

who will solve the problem presented by these boys, and mark out a path for teachers through the perplexities and difficulties which surround their pupils at this period.

Further, after a boy's emotion and imagination have been given full sway, after these faculties are developed to the highest pitch, what brake is provided so that the boys may keep them under proper control? Where is the influence that will lead a boy to perform a difficult or disagreeable task, because duty to himself or the community demands it? to put aside offended dignity or injured self-esteem, and submit to the leadership of others for the good of the greater number? It is easy to arouse emotion, especially in a Bengali boy, but a highly emotional nature without an adequate self-control is as great a danger as a nature in which all emotion has been stifled and suppressed. One would like to know how this works out at Bolpur in practice.

These are a few of the questions which arise in our minds on perusal of the book, and perhaps the fact that they do arise is the best service the book can render to us. But whether these questions can be answered to our individual satisfaction or not, we welcome the book and the system it describes. Any experiment which aims to throw light on the present educational muddle is a godsend. Most of us are heart-sick at the ruthless destruction of almost every natural instinct of the child in the examination grinding machine, which constitutes the school system in modern Bengal. Any hope that is held out, even from a height inaccessible to most of us, is to be welcomed if it will do anything to help us plant our feet on firmer ground as we flounder through the present educational slough of despond.

C. S. P.

THE ALLAHABAD Y.M.C.A. HONOUR SCHEME

BOYS' Work in India has not received the attention it deserves. In the essentials, work among Indian youths is not unlike that among boys the world over, and in some respects the response on the part of boys in India is more encouraging than in the West. The Allahabad Association has adopted an honour scheme, which is an attempt to co-ordinate the Canadian Standard Efficiency Tests, the Boy Scout ideas of America and England, and American Y.M.C.A. ideas and methods of work among boys. Each boy is awarded credits for definite work done for the Association.

Credits vary with the type of work; for instance, attending a meeting scores only three credits, while bringing in a

GETTING READY FOR AN ANTELOPE RACE

new member scores fifteen; attending a gymnasium class scores one credit, while leading a class of younger boys scores heavily. Back of every activity is the ideal of leading each boy from passive "goodness" into active and intelligent service. The Honour Scheme provides the boy with a tool with which to start to work. At the time the boy is admitted to membership, he is told the principles of the scheme and is given something definite to do. When the scheme was first planned the problem seemed to be to find something which would be simple enough to be workable, inclusive enough to be worth while, and interesting enough to appeal to real boys. A graduated scale has been worked out.

The Honour Scheme activities are not simply things that it is hoped boys will do. Every feature has been in use during the five months the scheme has been in operation, and all have

been found to be practical among Indian boys. The idea that the Y.M.C.A. is a bond of "Association for Service" is frequently brought before them, and slackers are not encouraged. Only fifty boys are admitted to membership, while a waiting list stimulates continued interest. The President of the Association will, at the close of the cold season, present certificates indicating the number of credits won by each boy. Intensive work among the fifty has brought better results than a "general work" among five hundred.

Some of the methods of scoring credits are given:—

NOTE:—S. S. means Sliding Scale of Credits.
The first eight are things a boy does for himself.
The remainder are altruistic.

	Credits
Attending Brotherhood Meeting	1
Attending Gymnasium Class	1 per class session.
Finding the Capt. Kidd Treasure	3
Attending Bible Class	3
Passing First Aid Test	10
Passing Home Nursing Test	10
Passing Book Reading Test	5
Improving in Gymnastics and Athletics	S. S.
Bringing Visitors to Grounds	1 per visitor.
Leading Gymnasium Class	S. S.
Helping Around the Grounds	S. S.
Bringing New Members	15 per boy member.
"	20 per man member.
Distributing *Allahabad Men*	1
Carrying Letters for the Association	1
Organizing Socials	S. S.
Keeping Gymnasium Class Register	5 per month.
Collecting Honour Scheme Reports from Boys	3
Passing "Association Methods" Test	5
Preparing a Boy to Pass the Above Test	3
Helping to Run Athletic Meets	S. S.
Organizing Game Tournaments	S. S.

There are numberless ways in which boys may score credits, but the ones noted in this article have seemed to possess the desired quality of appealing to boys. The test in "Association Methods" is proving invaluable, as it opens the way for certain important instruction. A boy must know many things about the aims and ideals of the Association, in order to pass this examination. It is a rare opportunity for pressing home certain Association ideals in a way that will ever be remembered. The taking of the examination and the passing on of the information are of little importance. The great thing is, that the boy gets the vision. Only after passing this test is a boy permitted to deliver letters and run errands, which will bring him in touch with the public. This is a great honour. A little red card containing the following information is placed on the back of the cover:

"City Branch Young Men's Christian Association, Boys' Division. This note is delivered By........................ AN HONOUR SCHEME BOY."

Very often the recipient asks the boy many pointed questions regarding the Association. This gives the boy a feeling of partnership and responsibility.

The days have been crowded full of "distance runs." High caste boys have sped around the neighbourhood carrying "chits." Members have brought three, four, and one day one boy brought five, new members into the office at one time, to be enrolled. Confidential chats are frequently held with keen-brained youngsters; the book-reading test serves as a natural and easy method of opening such a conversation. One hot afternoon a large group attached themselves to the big roller, and toiled over a piece of new road for the Branch. Many of them were high caste boys. Several times leaders have made membership speeches to football crowds, with good results. Cheers have been found to possess surprising value. When a new member joins he is roundly cheered, when the sunset is unusual it is cheered, when a boy comes to join the play he is given a "one, two, three, four." It sounds simple, but it has been of tremendous help in keeping the movement going. A steady growth in work accomplished by the boys has been maintained since the plan was adopted. Experience gained during the past five months of work among Indian boys would indicate the efficacy of short-term, full-of-excitement, definite-goal efforts. Just at present the Jelabi-Rasgulla team competition is being held. It will run until New Year's Day, each side scoring as many credits in the various activities as possible.

Plenty of excitement and activity, plenty of pure fun and hard work, is the secret of a successful Boys' Division.

The terms "usual" and "unusual" have been used in the chart below, to indicate the steady growth in the type of work a boy does for others. By "usual" is meant the kind of thing a boy does for himself, such as attending meetings. By "unusual" is meant more or less altruistic efforts, membership-getting, helping around the grounds, distributing information regarding the Association and running errands. As indicated by the chart, the "unusual" items have increased from five in June to fifty in September. The number of boys participating has grown during that time from about fifteen to fifty, the present limit of membership.

	Usual	Unusual	
June	16		usual
		4	unusual
July	22		usual
		11	unusual
August	16		usual
		33	unusual
Sept.	27		usual
		57	unusual

Some of the ideals back of the scheme may prove interesting.

Everyone on the grounds busying himself with something worth doing.

Everyone enthusiastic about the Y.M.C.A., and working hard for it.

Everyone becoming more and more interested in constructive things, such as service, health and hard, vigorous play.

Boys will do fine service if one believes in them, and shows them how to begin.

GORDON LAW.

EDITORIALS

We have all been reading in the daily papers of the growing demand on the part of many people in Great Britain that the Allies pay back Germany in her own coin, for the airship raids on the civilian population. Doubtless there is much within us which naturally would demand revenge in such a situation, and yet we cannot feel that such repayment would do other than stamp us with the same disgrace which we feel clings to our enemies on this account. In this connection we here print from an article by a former British member of our staff, a man whose devotion to the cause of the Allies is beyond any shadow of doubt :—

"It is pitiful to think of children being hurt in their bodies in this way, but to the serious lover of children it is even more pitiful to see, as one saw this week, a procession of quite little children organised by older people, carrying banners demanding reprisals. This is to hurt them in their souls: and vengeance is not the real spirit of the children, as anyone who has to deal with them knows, nor is it the spirit of our most honoured leaders.

"The day after the last great air raid the children in an East End school, which had been badly hit by a bomb, were asked by one of the schoolmasters the following question: 'Supposing that the room below you were full of German children, and that by pressing a button you could drop bombs upon them, what would you do?'

"There was silence, until one small boy stepped forward, very white and determined, with the splendid answer: 'I would be shot first.'

"This is the true spirit of young England, as evidenced also by the men of the Flying Corps. When non-combatants were organising meetings to urge upon the Government the need for reprisals, a member of the Royal Flying Corps was penning his protest, which may be summed up in the brief words: 'You may agitate as you like; Government may legislate as it likes; but the men of the Flying Corps will be shot before they carry out such orders.'

"It is earnestly to be hoped that the Government will resist all appeals made to it, either by the press or by other agitators, to indulge in a policy of reprisals in the sense of retaliation upon non-combatants.

"Lord Derby made it perfectly clear, in his speech in the House of Lords on June 26, that reprisals in the technical sense of retaliation, with a distinct military object, are going on on a very large scale, and pointed out that for every bomb dropped behind our lines we drop a hundred behind the German lines. This is the way to reply to the air raids, and

every real patriot will be glad to associate himself with Lord Derby's promise that we are not going to try and imitate the German in his brutal idea of 'an eye for an eye, and a tooth for a tooth,' by massacring women and children.

"It is instructive to find that the real fighters are on the side of true statesmanship. Whilst we have men like Lord Charles Beresford and Sir Evelyn Wood strongly against reprisals, we must see to it that elderly gentlemen, who have never taken any share in the war except with the pen, are not allowed to carry the country off its feet, and the clergy of all the Churches, as well as every secretary of the Y.M.C.A., have a great opportunity at this time of helping to keep the country sane and sober.

"Thank God that Christianity has penetrated into the blood and bones of our best people, and that all who are at all sincere and unsophisticated in their thinking—children and sportsmen—realise that it is worse than folly to proclaim in one breath the righteousness of our cause, and in another to sink to the level of our enemies. There need be no discussion as to what is the clear teaching of Christ on this subject, and his authority is binding upon members of the Christian Churches.

"But quite apart from the highest motive, there is a sturdy common-sense in the bulk of our people to which Government must pay due heed.

"The writer asked the question quoted above of a number of Boy Scouts in the South of London. They all replied, with one consent: 'No'—and when pressed for their reasons, they gave them quite frankly: 'Because if we dropped them on the children below us we should get hurt ourselves.'

"This is eminently true, and very practical! No nation can resort to these methods of hatred without lowering and hurting itself, morally and physically.

"The writer feels particularly strongly the challenge also of the non-Christian world. All through Africa and the East Germany has claimed to be the champion of Islam, and we have taken up the challenge, and claim to be the champion of Christianity in our defence of the smaller nations.

"The Turks have given a magnificent example to their 'Christian' allies in the way in which they have respected the Red Cross and avoided the more terrible abuses of war. Whatever their crimes in Armenia, there is no question about it that our soldiers, both from Gallipoli and from Mesopotamia, give them a vote of friendly approval for playing the game. They have been better than their creed, which is the fanatical creed of Mahomed, and are we, the followers of a Teacher whose doctrines work out in a far more practical way, to sink so far below the standards he has set us?

"And here, again, common-sense speaks with an insistent voice. Nothing will degrade us and hurt our prestige in the East more surely than if we succumb to the temptation to beastliness such as the killing of women and children.

"It is up to every Christian minister and layman in the country to protest with heart and soul against the present tendency to sing a 'hymn of hate,' which can do nobody any good, and will do ourselves untold harm.

"What we need is to keep our spirits cheerful and kind, like the Cockney fruitseller who, while the air raid was going on, was doing a thriving trade, calling out: 'Here you are! 4d. the 'arf pound. You may as well die with a sweet tiste in your mouth.'

"If we die we die, but let the Empire as a whole face whatever the future has in store with a sweet taste in its mouth."

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We publish in our review columns this month a review of Mr. Abraham Flexner's work on *Prostitution in Europe.* The time when such subjects as this had to be discussed in stealth has, we are glad to say, gone by, at least in many constructively decent circles. If there is any matter which needs to be dragged out into the clear light of day for positive, unremitting opposition, it is this. Abhor that which is evil! We would commend this review and the book itself to the attention of all who are in any danger of believing in the policy of "regulation"—a name which is a misnomer, if any ever was. We are not told much by the authorities about the havoc being wrought among the armies everywhere by this horrible business, but in the words of one qualified observer, "there is enough venereal disease among the armies to curse Europe for three generations." How can men and women be satisfied to preserve a discreet silence on such evils?

The Y.M.C.A. in Egypt has printed a little folder for the troops—four pages only, but clear, concise and challenging. We should like to see it used here in India, as one of the many means that should be adopted for active conflict with all the hideousness of immorality.

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By the time this number is issued many of our readers will have learned of the arrival in India of J. N. Farquhar, D.Litt., our senior Literary Secretary, who will spend four or five months in literary research and lecturing, and of W. Paton, Associate General Secretary of the British Student Christian Movement, who recently has been working with Mr. Carter and will be with us for six months for work among the troops and a study of missionary work.

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A call for help comes from Mr. K. T. Paul; his books have not been returned with anything like the speed and care with which they have been borrowed! Mr. Paul will be extremely grateful if his absent-minded friends would look among their effects, and return to him the things which are his own.

Plans are under way for an improved Summer School, April 1—30, 1918. Lectures will be given on Early Church History, Association History, and some aspect of Comparative Religions. A seminar will also be held on Practical Methods of Association Work. The staff will consist of K. K. Kuruvilla, J. H. Gray, M. R. Shelton, H. A. Walter and F. V. Slack. We commend the school to the attention of all secretaries, both Indian and foreign.

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Mr. Paul R. Danner, who is known to so many of us, is now with the American Army in training. Early in September he was married to Miss Gerve Baronti, of Boston, Massachusetts. We hope to have Mr. and Mrs. Danner with us in India at the close of the war.

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Our contributors for this month are:

The Right Rev. H. Pakenham-Walsh, Bishop in Assam.

The Rev. Percy Dearmer, of London, who has for over a year been a member of our Deputation for Friendly Service, and is now temporarily on the staff of St. Stephen's College, Delhi.

The Rev. Prof. E. I. Bosworth, Dean of the Theological Department of Oberlin College, Oberlin, Ohio, U.S.A., and author of several widely used Bible study text books.

Rajendra Chandra Das, a member of the staff of St. Paul's Cathedral Mission College, Calcutta.

Charles S. Paterson, Boys' Work Secretary and Acting General Secretary of the Calcutta Association.

Gordon Law, Boys' Work Secretary of the Allahabad Association.

ARMY DEPARTMENT

IN INDIA

During the latter part of October and the first two weeks of November, four sectional conferences for Army secretaries working among British troops in India have been held in Lahore, Allahabad, Bombay and Bangalore. The total attendance at these conferences, each of which lasted two days, was over forty, many of the men having come to India comparatively recently so that they greatly appreciated the chance to talk informally over the various questions connected with their work. The main purposes of the conferences were to explain certain reorganisations in the national administration of Army work in India, to discuss in particular the religious, educational and athletic programmes for the cold season, to deepen the mutual fellowship among the secretaries, and to afford a chance for Mr. J. H. Fowler, newly-appointed Assistant National Army Secretary, to meet the secretaries in the different areas.

At each conference there were informal discussions on the following subjects:—The enlistment and training of secretaries; cultivation of financial constituencies and raising of local funds; suggestion for the improvement of the central office administration; the various types of religious work to be attempted; suggestions for strengthening of the educational work in study classes and lectures, and the development of an Employment Bureau for procuring positions for soldiers in India after the war; athletics and entertainments, with the suggestion of an All-India Athletic Meet for soldiers; the enlistment and use of voluntary workers; the methods of conducting supper bars; suggestions on policy of work after the war.

Each morning was given over to discussion, and personal interviews were held each afternoon, with tours of inspection of the Army work in the conference centres. Each conference seems to have been of genuine value.

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A Letter from Khanspur

"Some time ago, when writing of the great advantage we had in the position of our tents at Khanspur, I mentioned another feature which had much to do with the great success of our work there. This feature was the eagerness and enthusiasm with which the chums were entering into the various activities arranged for them. At the time, I said this was "material for a report in itself." That report has not yet been written, and now it cannot be. But I should just like to express in my closing report my appreciation, firstly of

the help that has been given by various men in committees for games, tournaments, debates, and so on; and secondly, of the hearty way in which things have been entered into by those sharing in them. Five eager spirits may soon infect fifty with enthusiasm like their own. Fifty may inspire a battalion. And once enthusiasm is aroused things go with a swing. At Khanspur we have had full fifty eager enthusiasts, whose presence and participation have made things within warm, comfortable and attractive to others, and by contrast have made things without seem dull, cheerless and uninviting. Thus it is that tournaments, debates, concerts, lectures and all these things have gone down well, and we can literally say that we have not had a single evening that has been what Tommy would call a "wash-out."

This all means that there have been brightness and good cheer, where otherwise would have been monotony: movement and life, where otherwise would have been stagnation. The value from this point of view can be summed up in the form of a question very common amongst the men. That question was almost always put thus—"What is on at the Y.M. to-night?" not "Is there anything on to-night?" Sometimes it was expressed by a man thus, "I came down because I was certain that something or other worth while would be on to-night." But its clearest expression came in words uttered not a few times, "Had it not been for the Y.M., I really don't know what we should have done here."

But after all, unless there has been a deeper, more lasting work than merely passing a man's time pleasantly or amusing him, the whole show has been a fiasco, a "wash-out." And it is of that deeper work that I wish to write briefly.

First of all, the Y.M. (as it was familiarly called) formed a fine rallying ground for Christian men, where they found that they were not, after all, isolated individuals having nothing in common with the men around, but that there were other men, kindred spirits, eager for friendship and ready to give it. So the strength of one became the strength of all, and the strength of all the strength of one. Our Christian sympathies were broadened as we rubbed shoulders with men of other denominations; our zeal for principles was quickened, as we realized that these were the principles of many others; our hearts warmed and our blood flowed quicker, as we realised we did not belong to a forlorn hope, but were partners in a great brotherhood, and sharers in a great movement, that of winning the world for Christ.

This was a great missionary opportunity also. Some were keen missionary enthusiasts, who were eager to know of India, and of what Christ is accomplishing in India. Several of these are going back with a pocket-book full of notes taken from lectures, which they will use in their turn at home. Others, while followers of Christ, had never thought much of missions, except erroneously as misguided movements carried on by bluestockings. Some of these have become keen

enthusiasts, realising that evangelisation and all Christian service associated with it is the very life of the Church and the hope of the world. Particularly has interest been aroused in missionary educational work, this largely through the visits of two Indian gentlemen—Prof. P. Ponsonby, of Gordon College, Rawalpindi, and Prof. Siraj-ud-din, of Forman Christian College, Lahore. A number of men have voluntarily undertaken to band together and do something to support missionary work when they get back home.

Then, again, the very presence of a Y.M.C.A. in the camp, and the appeal of the principles upheld, in conjunction with the various attractions offered, was a restraining influence to many men, keeping them from evils that appealed, alas! in many cases, too strongly. It is true it cannot be said that the canteens did no business, or that there was no immorality and excess. These features of the camps were in strong evidence. But it can be said that some young fellows, who would otherwise have been swallowed up in these things, were saved from them. Again, the result can be summed up in words from the men of the camps. More than one has said, "There has been a distinct change for the better in the tone of the camp since the Y.M. was opened, though life here is as yet far from what it should be." Again, about four weeks after the work was commenced, one of a group of A. S. C. men said to me, "What soldiers need is some place like this to fill their time and occupy their mind wherever they may be. There would not be nearly so much crime and vice if that were the case. I used to go to the canteen sometimes, just because I really did not know where else to go; but since the Y.M. started, I have not been to the canteen once. I'm thankful you're here."

But besides the restraint from evil, there has been success, too, in the work of definitely winning men for Christ and a nobler, more Christ-like life. The case of one young fellow stands out in my mind. He was from a Christian home, and had been associated with Christian work; but when he joined the Army he fell in with a chum, who not only led him away from Christian fellowship and service, but into evils that were doing him harm. One Sunday evening, Dr. Anderson, of the American United Presbyterian Mission, who was staying at the camp for a few days, made an appeal for men to yield to Christ. This young man responded, and he has stood firm from that day. He immediately began to help others, distributing Testaments to some of his former chums. Later, when the leader of a small Bible class left the camp, this young man took over the work.

Then, again, owing largely to a lecture by Mrs. Dixon, of Murree—"A straight talk to men by a woman"—quite a number of men promised never to have immoral relations with a woman, and a number of Christian men have been stirred to try to win men from this evil by speaking a word in season, and judiciously distributing literature.

But the crowning point in this work was led up to, and largely made possible and successful by, the speakers in our special closing campaign. Prof. Siraj-ud-din, Rev. B. C. Sircar, and Rev. T. H. Dixon came on our last Sunday. Our Sunday evening Hymn Sing-Song Services have proved a greater attraction each night from the commencement—such things as definite prayer in turn for the folk at home being entered into eagerly and earnestly. On the last evening, at our Farewell Service, the tents were packed, and after some particularly hearty singing an appeal was made for men, standing by the following resolution, to yield to Christ:—

"I here and now yield myself to Christ, for him to ennoble my character, and use me as he can in his service. I resolve by his grace to remain loyal to him, to endeavour to shun anything in thought, word, or deed that is contrary to the Christ-like character, and to give body, mind and spirit to him and the service of my fellow-men."

The appeal was made on the basis of the season's motto—"My grace is sufficient for thee," and in response about forty men that night made this resolve. Some were Christian men renewing vows of earlier days and re-dedicating themselves to Christ and his service. Others were men to whom, by this act, things opened out anew. One or two instances may be recorded.

One was a young fellow, the son of Christian parents, who had never shown much interest in the religious side of our work, although his father is a prominent Christian worker in his native town.

Another was a young fellow who at home was active in Christian work, but in the Army had become one of a party whose influence made it difficult for him to be consistent, and upright. This much could be gathered from his prayers.

There were two young chums, members of a little group that had been attracted to the Y.M. during the season, by the pleasant evenings arranged for the men. None of the men of the group were followers of Christ, nor did they give much thought to Christian things. The two chums were among the number yielding to Christ.

Perhaps the most interesting case was that of a young fellow who had been won to Christ by a single act of kindness to a chum. Some three or four weeks earlier, two of the secretaries met, when some miles from the camp, a party of men returning from escort duties. One of the men was sick and was having a pretty rotten time. One of the secretaries lent the man his pony to ride into camp; the other carried his rifle. As a result, three men of the party began to frequent the Y.M.C.A., who had hardly been near before that. Two of these three left the camp soon after. The third stayed till the end, and at our farewell service yielded his life to Christ.

Two other features of the religious work during the season are worthy of note. One is that the Bible class com-

menced early in the season did not dwindle in numbers till only two or three faithful ones were left, as so often happens. In spite of the fact that a number of men who were with us at the commencement left the camps fairly early, and that there were continual departures, our numbers kept up, and the three last meetings were about the largest we had. The other feature was the appreciation of celebrations of the Lord's Supper. At the first we had about 15 communicants. At the fourth, and last, we had almost 40.

With a view to conserving the results, and keeping up the friendships between the men, a scheme has been arranged which has been entered into heartily. A Fellowship Circle has been formed, or rather a number of circles, consisting altogether of about 100 men. These are to be divided up into groups of about 10, and in each group will be a leader. The secretary will keep in touch with these circles by means of circular letters, a copy of which will be sent to the leader of each circle for him to hand round to the men of that circle. In this way the members of a circle will keep in touch with each other, and the secretary with all. Then the leaders of the circles will also keep in touch with each other by occasional correspondence, and so link up their circle with the others. Thus it is hoped to keep alive the memory of happy days of fellowship, to preserve friendships, and so derive and give the help that friendship gives in a greater measure than perhaps anything else in the world.

A Prayer Circle has been formed also, consisting of about 40 men, who by taking a weekly series of topics will be united in this way also, and will be able to help each other, the land and people in which they have become interested, and the work which they know is going on in this land far from their home.

The happiest five months of my life have come to a close. Friendships made and the inspiration of Christian example and fellowships, these are things I shall prize all my days. And greatest of all happiness—the evidence of the hand of God working in the midst—this has been mine. Lying behind it all has been the prayer of friends here in India and at home in England. Where there are earnest, godly souls praying, things begin to move."

A. G. A.

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WITH THE EXPEDITIONARY FORCES

From the —— Division, Mesopotamia: "The work up here is top-hole. Everything is going on wheels, even the stores and the 'Queenies'! Our outdoor stage has been all renovated, and will fetch such a crowd as is alone worthy of a Virgo, when the Royal Warwicks come to give a Y.M. concert next Wednesday. The news that more than 300 cases of stores are coming into the camp has already caused a little excitement among the Y.M.C.A. *personnel;* it will soon spread much further. Brother man is very sociable up here. Every

Saturday night we have a rousing concert on the outdoor stage, and last night a singing competition struck a rather welcome note. Every evening we have 'prayers'—a few hymns chosen by the men, a short Scripture reading, and a prayer. I have suggested also that the men may choose the Scripture reading any evening they wish. This we hold at 7.30, lasting for about 15 minutes: the entertainment follows. I feel sure it is best to be perfectly frank with this evening worship; efforts to hoodwink the men are an abomination, and futile. So far the 'service' has been quite popular and thoroughly respected. The night before last a man came up to assist giving out the hymn books, and remarked that the men really wanted this and welcomed it too. He said that in every Y.M. he had found this evening worship.

S. P. SINGHA, HEAD OF THE INDIAN WORK IN MESOPOTAMIA, AND A GROUP OF HOSPITAL PATIENTS IN AMARA

"About ten days ago we had a lecture from one of the Warwick officers, on 'Ourselves After the War.' It went down well and sent away the men with a good taste in their mouths. The lecturer called for more enterprise in education, and for more 'applied art,' that would make it a serious breach of citizenship to be seen in the Strand with a hard little 'bowler,' and a pair of trousers like bent stove pipes. Last Tuesday, another of the Warwick officers gave a lecture, on 'The Book of Daniel,' from a modern critical point of view. Quite a number of questions were put to him afterwards. Next week another of these officers will give a lantern lecture, on the 'Life of Christ.' I am trying to manœuvre another lantern lecture on Shakespeare. On Thursday nights we have a

'Sacred Song Service,' including a short talk from one of the Y.M. blokes. Last Thursday Rees gave a first-class solo, from 'I heard the voice of Jesus say,' with the men joining in for

A COMPANY OF PUNJABI CHRISTIANS ON CHURCH PARADE AT THE Y.M.C.A., MARGIL, MESOPOTAMIA

the second half of each verse. On Sunday nights Padre Clarke is our right hand man again, but this Sunday the talk will be given by the C. of E. padre." R. D.

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From East Africa comes the following, from one of the recently arrived secretaries, about his trip on the transport:—"As soon as I could get over the entire ship, I felt drawn to a large body of railway labourers in the steerage. The soldiers were remembered by several organizations; sports for the troops were organized by the officers; but these men seemed to have nothing to do except get hot and bored, therefore we put most of our games at their disposal, gave them plenty of writing-paper and their share of the gramophone.

"In the latter feature it was certainly necessary to keep up on the band and orchestral records. It was like trying to present a concert to the first draft from the Tower of Babel. Spanish, French, Italian, Greek and native South Africans predominated, but representatives of almost every land seemed to be present. Doubtless our most appreciated work was done among these men.

"The Indian officers were 'honoured' with the first playing of the Hindustani records. The O.C. had suggested this, when I mentioned the advisability of having a mild censorship on something of which we knew nothing. At the appointed time the next morning, when I appeared with the Talking-Machine on the deck reserved for the Indian officers, I was surprised to find the O.C. there also. He was very familiar with Hindustani, and seemed to enjoy the records as much as the Indians themselves.

"Thereafter it was almost necessary to dodge an Indian officer. They would have used the gramophone all the available time. But this most useful part of our kit did not do service only among the ranks. Several nights after dinner it was played until time to retire by the officers in the first-class lounge. In fact, I think the machine would have developed a 'hot-box,' but for the fact that the third steward also had a gramophone, which he kept in the warrant officers' mess."

V. N.

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The first anniversary of the fall of Dar-es-Salaam, principal port of German East Africa, was celebrated there, September fourth and fifth, under the auspices of the Y.M.C.A. The Association was also celebrating the completion of its first year's work there, as our work was established in the first few days of the occupation.

The best players from the flourishing Y.M.C.A. Football League in Dar-es-Salaam were chosen to compete in a match of England *v.* The Rest of the Empire. This game resulted in a 0-0 tie. The other big sports event was a boxing tournament, in which more than Rs. 300 were distributed as prizes by Br.-General Sheppard, C.M.G., D.S.O., who himself was the donor of the Rs. 40 prize for the best fight of the evening.

"CYRIL WELLESLEY," GIVEN BY THE COUNTESS OF CHESTERFIELD

Pte. Miller Reid, formerly a bass in the Glasgow Cathedral choir, has directed the musical activities of the Dar-es-Salaam Y.M.C.A. with such excellence that they are truly the distinctive feature of our work there. His effort for a grand concert celebrations week surpassed all his previous programmes. Other events of the week were concerts by a variety troupe, from the Dongola hospital ship, and a special Sunday night men's meeting, led by Major C. R. Webster, head of the Y.M.C.A. in East Africa.

The Dar-es-Salaam Y.M.C.A. in "Unter den Akacien" street boasts a complete full-fledged standard cinema machine, with change of programme each night. Special films were secured for the week, which added yet another feature to the week's

festivities. The committee for arranging the week's programme was headed by Major J. R. Walker, Senior C.F.

"The Father of Gunpowder" is the name for the aeroplane given by the natives of East Africa. Explosives heretofore had been the most mysterious thing, but here was a greater mystery, so it must be the father of the big noise.

The large number of Indians in railways, post office and other pursuits, beside the troops, had made a larger demand for Indian secretaries than could be met in East Africa, so that it is not infrequent for an Indian who is brought out as a servant to find himself in a place of greater responsibility if he shows himself capable. Several of these have been most helpful as stewards in charge of tea bars and canteens, in marquees for the Indians.

The Sunday programme of one Y.M. tent in B.E.A.:—Roman Catholic mass, Jewish service, C. of E. service, Non-conformist, Dutch Reformed and a Lutheran service—all in one morning; C. of E., Non-conformist and Dutch in the afternoon; and the regular Y.M. men's meeting and sing-song in the evening.

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In one of the centres above Baghdad, 150 gallons of tea are sold each day.

PHYSICAL DEPARTMENT

Stunts

The following extract from a recent issue of *The Association Seminar* should be of considerable help to our secretaries and to others who are interested in physical activities. These "stunts" are particularly intended for use in Army Associations, but are equally adaptable for other groups:—

The stunts may be practised in very limited quarters. They are either individual in character or are competitive, in which one individual matches his skill against that of another.

Hand Wrestle.—The wrestlers stand with the right foot advanced, clasping right hands. The object is to make one's opponent move a foot from its position on the ground. This constitutes a throw.

Indian Wrestle.—The wrestlers lie upon their backs, side by side, with arms locked, feet extending in opposite directions. The right feet are raised and lowered twice. At the third raising they lock heels together, and each endeavours to bring his opponent's leg down to the ground, thereby turning him upon his face.

Knocking Off Hats.—This is a kind of sparring, the object being to knock off an opponent's hat.

Dual Contests.—1. Mark out a circle six feet in diameter. Two stand within the circle, clasping hands or wrists. Each endeavours to push his opponent from the circle. Pulling may be allowed, if desired. Several circles may be drawn and sides chosen. The side having the largest number of players left in the circle wins; or the game may continue until only one player is left in possession of a circle.

2. The game may be varied by drawing two parallel lines, six or more feet apart. The sides stand within the lines, facing each other. At a signal, each player endeavours to push his opponent outside the lines. When a player succeeds in doing this both he and his opponent are out of the game. When all are out, count is made to see which side has the most victories.

3. A large circle is marked off. The players choose sides and all station themselves within the circle. Three minutes are given to play. Each player tries to force a player outside the circle. When one is forced out he must remain out, but his opponent may now turn to help his mates. The side having the largest number of players in the circle at the end of three minutes wins.

4. Two take hold of a stick and each tries to twist it from the other.

Cock Fight.—A circle is drawn upon the floor. Two players squat within it and place a stick under their knees,

the arms under the stick and the hands clasped in front of the knees. Each endeavours to tip his opponent over.

Pulling Sticks.—Two sit upon the floor, toes against toes. A broom handle is grasped by the players and at the signal each tries to pull the other up off the floor.

Twisting Sticks.—Two grasp a broom handle high over their heads. At the word the stick must be brought down between them, thereby twisting within the hands of one of the players.

Push Pole.—Two stand within a small ring marked upon the floor, grasping a small pole. At the signal each tries to force the other to step outside the ring.

Knuckle Down.—Place the toes against a chalk line and kneel down and rise again, without the help of the hands and without moving the toes from the line.

The Palm Spring.—Stand at some distance from and facing the wall. Lean forward, supporting the palm of the hand against the wall. Now spring back to place without moving the feet.

Prostrate and Perpendicular.—Fold the arms across the breast, lie down on the back, and get up again without using the elbows or hands.

The Finger Feat.—Place the hands horizontally across the breast, the middle fingers touching tips. Let some one attempt to draw the fingers apart by a steady pull.

The Long Reach.—Mark a line on the floor or ground. Toe this mark, and with a piece of chalk or stick mark the floor or ground as far as possible from the line, rising again to the position without having moved the toes from the mark. In returning to position, the hand which has supported the body in stooping to make the mark must not be drawn along the ground or placed a second time to the ground.

The Triumph.—Place the hands behind the back, palms together, fingers pointing downward. The hands are now to be turned so that the fingers point upward, the change being made without taking the fingers apart.

Dot and Carry Two.—A stoops between B and C, passing his right hand behind the left thigh of B, whose right hand he grasps, and his left hand behind the right thigh of C, grasping his left hand. B and C place an arm around A's neck. A raises himself gradually, lifting B and C from the ground.

Stooping Stretch.—Place the outer edge of the right foot against a line drawn upon the floor, also the left heel a little distance behind the right. With a piece of chalk mark the floor as far away as possible by stooping forward and passing the hands between the legs, regaining the position again without removing the feet from the line or touching the floor with either hand.

The Turnover.—Place the toes of one foot against the wall, and without moving the toes from the wall throw the other foot over the first, thus turning completely around. A short run may be taken before placing the toes against the wall.

Tumble-Down Dick.—Tip a chair forward upon the floor, the back being up. Take hold at about the back of the seat, and, balancing the body with the hands and elbows, lean forward and touch the head to the top of the chair without letting the chair tip to the floor.

Take a Chair From Under.—Arrange three chairs in a line and place the heels in one and the head in the other, the middle one being under the back. Now, sustaining the weight of the body by the heels and the head, take the middle chair from under you with your hands, without falling.

Breast to Mouth.—Measure the distance from the elbow to the middle finger. Mark that distance upon a stick. Grasp the stick with the right hand, the middle finger being directly over that mark on the stick. Keeping the head erect and the stick horizontal, with the elbow at the side, raise the left end of the stick to the mouth.

Skin the Snake.—Players stand in rows in the stride stand position. Each player stoops over and puts his right hand between his legs, and grasps the left hand of the player behind him. At a given signal the last man lies down on his back, putting his feet first between the legs of the player in front of him. The line walks backward astride the bodies of those behind, immediately lying down after striding the last man. Upon completing the transformation, all are lying on their backs. The last man who lies down now rises to his feet and strides forward up the line, the rest following as fast as their turns come. The grasp of the hands must not be broken. The team that completes this manœuvre first wins.

Eskimo Race On All Fours.—The performers stand with hands and feet on the floor, the knees stiff, the hands clinched and resting on the knuckles. The elbows should be stiff. In this position the race is run, or rather "hitched," over a course about forty yards in length.

Eskimo Jumping Race.—Fold the arms across the breast with the knees rigid and the feet close together. Jump forward with short jumps. Man who reaches the finishing line first wins.

Dog Fight.—Two players place themselves on their hands and knees, facing each other, about three feet apart. Place an endless strap or anything that will not cut into the flesh, over the heads (which must be kept up and back). At the word "Go," the players pull against each other until one of them is pulled off the mat, or his head is pulled forward, thereby releasing the strap, thus showing the other to be the victor.

Can Walk.—Take a stick, three or four feet in length, grasp one end with both hands and place the other end on the floor, a little distance from the feet. Bend over until the head rests upon the hands. Stay in this position and make four or five complete circles. Lift the head and try to walk straight across the floor. Watch out for falls.

The Ankle Throw.—This feat consists in tossing some object over the head from behind with the feet. A bean bag,

book or basket-ball is held firmly between the ankles. With a sudden jump the feet are kicked backward so as to jerk the object into an upward throw, which should end in its curving forward over the head. It should be caught as it comes down.

Rooster Fight.—A ring, six feet in diameter, is drawn on the ground. Two players are placed in this, who stoop and grasp their ankles. In this position they try to displace each other by shouldering. The player who is overthrown, or who loosens his grasp on his ankles, loses.

Catch Penny.—Place on your elbow three or four penny pieces in a heap, then drop your elbow very suddenly so as to bring your hand rather below the place where your elbow was and try to catch the money before it falls to the ground.

Strength Test.—Take a piece of board, about thirty inches in length and eight or ten inches wide, one-half inch thick. Place it on the table with one end projecting half way. Take several newspapers and open them, and place them on the table over the top of the board, pressing them firmly down with both hands. Have someone hit the end that protrudes a quick blow, trying to raise the newspapers.

Blindfold Boxing Match.—Two men are blinfolded, a book is laid on the mat, both men get on their knees, laying their left hands on the book. Each man has a coach and is permitted to strike when the coach says "hit." The men may have long paper wads instead of the boxing gloves.

Finger Jump.—The performer holds a stick horizontally between the forefingers of his hands, pressing with the fingers to prevent it from falling, and keeps the stick in this position, jumping over it forward and then backward. This same feat may be performed by pressing the middle fingers of the two hands without a stick and jumping over them forward and backward, as a dog jumps through curved arms.

Standing Toe Wrestle.—The arms are folded and, hopping on one foot, each wrestler tries to make his opponent put his other foot upon the floor, by a side movement of the leg.

Bottle Balancing.—Place a round bottle on its side on the floor, then have a person sit down on the bottle, extending the legs full length. Put the right foot on the top of the left toe, afterwards giving the person a pencil and cardboard or a heavy piece of paper, and tell him to write his name on it without his hands touching the floor.

Prostrate.—Cross your arms on your body, lie down on your back. Try to get to the standing position without using your hands or elbows in the attempt.

Gymnastic Trick.—Place a low stool on the floor, close against the wall. The performer faces the wall at a distance of twice the width of the stool. Stoop down and grasp the stool with one hand on either side, and rest your head against the wall. Lift the stool from the floor, and slowly raise yourself to an erect position.

Tantalus Trick.—The performer stands with his back to the wall. Place a piece of money on the floor and tell him he

may have it if he can pick it up without moving his heels from the wall.

Hand Push.—The players stand facing each other, and have one foot advanced. The hands are held about shoulder high, with the palms facing outward. At a given signal they try to make their opponent move one foot off the ground or to throw him off his balance. The one who succeeds in doing this to an opponent wins.

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The Physical Department of the Allahabad Association has recently been able to render service in connection with the

MINISTERS' TRAINING CLASSES FOR THEMSELVES AND THEIR WIVES

Village Workers' Conference of the Methodist Episcopal Church. The twenty Indian ministers present were taught simple drills and a number of games suitable for large groups of men and boys, and which do not require apparatus. The class was taught by Mr. Law and at the same time the wives of the ministers were taught in a separate class by Mrs. Law. It is hoped that both men and women will be sufficiently inspired with the message of clean athletics and robust health to carry the influence to a large number of people in their districts.

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Alcohol and Cancer

The Statesman gives an analysis of the habits of over two hundred persons who died from cancer in Woolwich last year. Dr. S. Davies says, in his report: "Cancerous persons had 32 per cent. of excessive alcohol users and 41 per cent. of excessive smokers. The percentage of excessive alcohol drinkers and large smokers among those dying from cancer is more than twice as high as among other persons. These differences are still more marked with respect to alcohol and smoking, if only those who died from cancer of the mouth and throat are considered. It would appear that both alcohol and smoking (especially alcohol) have some general effect in promoting cancer, but chiefly exert their injurious influence locally. Of sixty-four cases of cancer of the mouth and throat, eighteen (or 28 per cent.) were excessive tea drinkers. Tea drinking does not seem to be especially injurious locally or generally, as far as cancer is

concerned. In forty-two cases of cancer of the stomach, fifteen (or 35 per cent.) drank excessively, sixteen (or 38 per cent.) were large eaters, and eleven (or 26 per cent.) were large meat eaters."

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About two hundred children in Colombo, whose playing facilities have hitherto been confined to the street, gave a demonstration of group games at Price Park before a large gathering in the early part of October. The demonstration consisted of such regular activities as football, volley-ball, jumping, swimming, etc.; group games such as touch-and-run, twos and threes, cat and mouse, etc.; relay races and drills. The children conducted themselves very creditably, and showed a noticeable obedience to order and fair-play. In the words of Mr. R. W. Byrd, Mayor of Colombo, in an address given at the conclusion of the demonstration: "The object which we have in view is to take boys such as these from their surroundings, slums of the pettah and other parts, and give them the facility of play—not only of play

GROUP GAMES AT PRICE PARK PLAYGROUND, COLOMBO

but also of learning the spirit of fair-play, which is entailed by the supervisor being present and organizing plays. It also engenders among them the spirit of leadership. You see some of the bigger men here, with sashes round their shoulder; these indicate that they are leaders. One of these men, and others round about, are taking great interest in the games, and sometimes participate in them. This is only a start in Colombo. It is our intention that if this is a success, as I am sure you will all admit it is a success, to extend it to the different areas of the city. As soon as the other apparatus is obtained from America, we wish to see an extension of the activities carried on in Price

Park, and in the interval we are looking out to see whether we can have pieces of ground in the other wards, where similar play-grounds can be established.......... One of the greatest objects is to take these boys away from the street and to save them from their mischievous habits, and also from their getting into the courts."

Much credit is due to Mr. Cammack, Physical Director of the Y.M.C.A.; to Mr. DeSilva, Instructor in the play-ground; and to the Misses Loos and Thomasz for the work done among the boys and girls there.

IN INDIA

Two Boys' Camps were held during the month of September—one at Courtallam, Tinnevelly District, and the other at Tiruppuvanam, Madura District. The former lasted for five days and about thirty delegates were present, representing different schools in the district. Devotional talks on "The Christian's Duty to God, to Himself and to His Fellow-men" and on "Consecration" were given, besides a biographical address on "George Müller." Four chapters in Fleming's *Positive Life* were studied in the Bible Circles with much profit. One important feature was a series of very helpful conferences on the "Christian Student

Boys' Camps

THE KUNNAMKULAM VOLLEY-BALL TEAM

in His Home, in His Studies and in His Recreations," in which the students heartily took part.

The Tiruppuvanam Camp was the first ever organized for the Madura and Ramnad Districts. About fifty students were present from Ramnad, Madura and Pasumalai. Talks were given in the morning on the "Ideal Young Man," "The Call of the Church," "School Morality." Biographical talks on St. Francis of Assisi, Pastor Hsi, and Moody were given in the afternoon, and devotional addresses at night.

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On the 23rd of October a volley-ball match was played at Calicut between the Calicut Y.M.C.A. and the Kunnamkulam Y.M.C.A. The Kunnamkulam Association won. A "Social" was held in honour of the winners on the day following their

arrival at Kunnamkulam, at which Rev. P. I. Joseph Deacon presided. The match has stimulated interest in games, and it is creditable that the players from Kunnamkulam met their expenses out of their own pockets.

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Bombay

The Student Branch in Bombay had a very pleasant visit from the Calcutta University Commission, soon after the arrival of the distinguished educationists in India. Dr. Michael Sadler, Chairman of the Commission, was accompanied by Sir Ashutosh Mukherji, Prof. Gregory, Prof. Hertog, Prof. Ramsay Muir, and Sir Narayan Chandavarkar. They were introduced to many of the student members, with whom they talked informally for a considerable time, and after being taken to the students' quarters to see the arrangements provided for the residents, inspected the remainder of the building. When the inspection was over Dr. Sadler pronounced the condition of life in the hostel to be ideal, in the judgment of the Commission, and heartily commended the work done by the Student Branch.

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The football team of the Rangoon Association recently won the highest honour in Burma, by capturing the All-Burma Walter Locke Shield.

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Trivandrum

On the occasion of the completion of his sixtieth year, the Association of Trivandrum presented to His Highness the Maharaja of Travancore an address of congratulation and of thanks for the free grant of a splendid and valuable site in the heart of Trivandrum, on which it is hoped to erect a permanent home for the Association. The Trivandrum Association was established in the year 1874, and claims to be the oldest Young Men's Christian Association in India.

* * * * *

A few months ago the *Y.M.* published a Hindustani version of the well known Tipperary song. We submitted it to one of our Urdu-speaking secretaries, who has sent a "revised edition," as follows:

Bara dūr hai Tipperary
  Bara lamba kūch hai
Bara dūr hai Tipperary
  Saki pās pahunchne ko
Rām Rām Piccadilly
  Salām Leicester Square
Bara bara dūr hai Tipperary
  Lekim dil hūā (pas) gaya.

* * * * *

The Infantry Road Branch of the Bangalore Association began, on November 5, an educational department, the

curriculum of which is very similar to the one used in the City Branch, and published in these columns a few months ago. We trust the new department, which is to continue its work for two terms of ten weeks each, will meet with all the success such efforts so well deserve. This Branch is also conducting a special course of lectures on the political, physical, and social problems of India, in addition to the regular activities, such as literary, social, athletic and religious.

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Poona

On October 15, the City Branch in Poona was honoured by a visit from Their Excellencies Lord and Lady Willingdon. Mr. Percival, District Judge, Chairman of the City Branch, presided, and after a brief address and the reading of a report by Mr. Runganadhan, the secretary, His Excellency spoke a few words of congratulation to the Association. He spoke from his personal experience of work of the Y.M.C.A. in the Bombay Presidency, especially the Army Branch of it, and expressed his pleasure at knowing that men of every caste, creed and colour could come there and rub shoulders with each other.

The City of Poona has been regarded as exceedingly exclusive, religiously and socially; it is interesting to note, in spite of this reputation, how the Association is helping to break down such social barriers as exist. With its 225 members, made up of practically every caste and creed, a programme of activities has been drawn up to meet the different needs of this membership, consisting of competitions and tournaments, lectures and discussions on educational, social, and religious problems, practical social service, emphasis on individual responsibility to their homes, society and country. The City Branch evidently offers one of the best possible means for providing opportunity for that mutual acquaintance and friendship which is at the root of all developing social and national life.

At the meeting at which Their Excellencies were present, G. G. Dharap, Esq., a pleader, gave the following testimony to the work of the Association in Poona City: "It is a truism that I represent a class known for its conservatism and aloofness in social and religious life. Of late, many institutions have been started in the social, moral and intellectual atmosphere of this vast Empire; yet the catholicity and the all-embracing nature of its activities give the Y.M.C.A. its distinctive badge. With the fact that it is a Christian institution, it has room for men of all shades of opinion. We meet here young men from all different parts of India, and we learn to know and respect each other. We have here men of different shades of opinion, both in social and religious life, with different aspirations and different callings. To weld these together is the far-seeing policy of the leaders of the Y.M.C.A. It is not merely this, but

something stronger and more lasting. It is kindliness and love—men who have inspired us with ideas to help us to forget our narrow surroundings."

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Lahore

The Drill Masters' Training Class in Lahore, under Mr. Robson, has been in full swing since the middle of September. Forty men are enrolled in the course, and the class is held four hours each day. The Evening Continuation Classes continue to develop, both in numbers and quality. In May 110 students were admitted to the regular classes, and twelve to the Beginners' English Class, while in October the figures were 117 and 10, respectively. In all, there were ten graduates, twenty-two Intermediate passed students, 101 matriculates, fifty-seven men up to the Entrance Standard, twenty-four were middle passed and thirteen were unclassified. According to religions, there were twenty Brahmans, eighty non-Brahmans, and seventeen Arya Hindus, seventy-one Muslims, nineteen Indian Christians, nine Sikhs, seven Europeans and Anglo-Indians, three Jains and one Parsi. Of these, fifty-six were employed in railway offices, fifty in Government offices, twenty-two in business firms, thirty-three were students in schools and colleges. Seven were in Mission employ, four were teachers, and fifty-five were unemployed in any form of work or study during the day.

Eighteen students sat for the London Chamber of Commerce Examinations. Five men entered the Remington Typewriting Examination, and out of the three certificates awarded two fell to Association students, who stood first and third, respectively.

An Employment Bureau has been opened to help the students and other deserving young men to secure suitable work. Within the past few months nine typists and shorthand-writers and one guard have been placed, and recently, in response to a request from a Government official, fifteen men were recommended to work as special Munshis in purchasing and baling *bhusa* on behalf of Government for shipment overseas. Many of these have been appointed.

Plans are being formed for the opening of day classes to teach accountancy and some of the more advanced commercial subjects. It is hoped also that arrangements can be made for an electrical school, to train mistris and wiremen to meet this important and growing demand for trained men.

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Calicut

H. E. Lord Pentland, Governor of Madras, visited the Calicut Association at 8.15 a.m. on Friday, October 19th. The premises were tastefully decorated with flags and evergreens, and the buildings pre-

sented a very attractive appearance. Some of the leading men of the town, and a large number of boys and men from all parts of the town, had come together long before the appointed time. His Excellency was received at the gate by Dewan Bahadur G. T. Vurgese, the President of the Association, while the Boy Scouts provided a guard of honour. The Governor was accompanied by the Collector and the District Superintendent of Police. Mr. D. Samuel, the secretary, was then introduced to the Governor, and as His Excellency walked up he was received at the steps by the members of the Board of Directors, and the Boy Scouts, under their Scoutmaster, Mr. K. C. Thomas. B.A., presented staves. The President and the Secretary then took His Excellency round the playground to see the drill, led by Messrs. J. I. Muthiah and N. Franklin and a number of assistants. After the drill the boys were arranged into a number of groups for playing games like whip-tag, leap-frog, etc. The Physical Director explained the different items on the programme and their effects on body, mind and character. His Excellency watched these games with great interest, and was immensely pleased with all that he saw. Before leaving, His Excellency made the following remarks in the Visitors' Book:

"I rejoice to have had this opportunity of again visiting the Calicut Y.M.C.A., and to see the new and excellent development of physical drill and games: which has my heartiest good wishes, and may, I hope, be widely supported.

PENTLAND,
Governor of Madras."

REVIEWS OF BOOKS

Prostitution in Europe, by Abraham Flexner. The Century Company, New York, 1914.

This treatise, on a very difficult and complicated subject, is the outcome of the Bureau of Social Hygiene, formed in New York City in 1910, of which Mr. John D. Rockfeller, Jr., is Chairman. The subject is dealt with in an incisive way, but is necessarily to a great extent a matter of statistics obtained by Mr. Flexner in his tour through the great cities of Europe.

Starting with a short comparison between the prostitution of the middle ages and that of to-day, he points out that the size of cities and towns largely determined the nature of mediæval prostitution, as it does the prostitution of to-day. In smaller towns and villages in mediæval times the prostitute was a marked woman, and as there were no really large cities in those days prostitution was limited. To-day the enormous size of European cities has transformed the problem of prostitution, and made these latter-day Babylons, as Mr. Flexner describes them, the centres of a life which is distinguished by the lack of home life, and of conditions which "so far from forming, actually disintegrate character and ambition." Taking Munich as an example of this degeneration: out of 2,574 clandestine prostitutes, 722 were servants, 608 waitresses, 250 factory girls, 246 seamstresses, 60 actresses, 52 laundresses, 40 dressmakers and 28 models. Pre-marital relations, too, are frequent in England and on the Continent, while in Saxony it has been deliberately asserted that "no girl over 16 is pure," as the German peasant is declared to have "no conception of the meaning of chastity." This is a rather striking statement, when considered in the light of the excesses of the German soldiers in the present war. In Berlin there are 10,000 venereal cases in hospital every year. "In England," says the writer, "family and religious life are so differently organised that there is a very strong presumption that correct living is, in certain strata of society, distinctly more probable than on the Continent—organisations like the White Cross Societies and the Alliance of Honour testify to the existence of sound sentiment and promote sound practice." In Germany, most German men have had gonorrhea and one in five syphilis. Out of 106 venereal cases among university students, 61 per cent. had contracted the disease before entering the university, while 20 per cent. of the boys in a gymnasium class had become contaminated.

In Sweden, out of 582 cases, 464 had had sexual intercourse before 18, and on the Continent generally sexual intercourse is looked upon as necessary, while to students particularly everything is allowable. The utter fallacy and wrong of such a position is strongly emphasized in the

book. Moll is quoted as saying, "I am convinced that the overwhelming majority of persons are not in the least injured by continuous continence, whether during youth or afterwards"; "there is not a shadow of proof to show that continence is damaging to the health"; "on the other hand, the damages done through intimacy with prostitutes far overshoot in number and gravity any harm attributable to continence." In regard to the supply of prostitutes, it was proved that out of 11,413 no less than 10,646 were the daughters of working men. "Prostitutes are not born such, but as a rule have some congenital defect which leads to immorality." "It is the better organization of certain strata of society that enables those within such strata to pass life securely within it."

Passing on to the consideration of the location of prostitutes and of registration, the following statistics are brought forward. In Berlin, where prostitution is regulated, the prostitutes are scattered all through the city. In Bremen, the registered prostitutes live in a suburb called the Helenstrasse, the non-registered anywhere in the city. In Paris, where there are 50,000, the prostitutes are scattered over the city. The registered women in Paris, as compared with the unregistered, are one in eight.

In Vienna, out of 30,000 prostitutes barely 50 per cent. are registered. The reason of non-registration by the women is owing to the fact that registration makes it very difficult for a woman to return to a decent life. Registration is thus a bar to keeping the streets clean. Segregation has also been proved to be absolutely useless, as can be seen by the following statistics:—

Antwerp licensed houses ..	1882	29	
	1885	3	
Liege ,, ,, ..	1881	33	
	1895	20	
Paris ,, ,, ..	1888	69	with 8,772 women
	1903	47	,, 387 ,,

Budapest, which originally had fifty with some 600 women, has now thirteen with about 250 women.

This proves that licensed houses are on the decrease. One reason for this decrease is the stopping of the large traffic in young girls. This meant that "novelty" had gone, with the result that the constant change necessary in order to make the licensed house successful was rendered impossible. The white slave traffic is, therefore, impracticable without licensed houses—which is in itself a sufficient condemnation of "segregation." Drink also is absolutely essential in the licensed house, the customer on entering being plied with drink. "In the licensed houses in Stockholm champagne, costing 2½ crowns a bottle, is sold to the guests for 15 crowns, and the girls are made to aid in the consumption as much as possible, so as to increase the profits." A further investigation also proves the absurdity of the licensed house system. "The

existence of 47 licensed houses with 387 inmates in Paris does not interfere with the promenading of perhaps 50,000 unregistered prostitutes or of 6,000 registered but scattered prostitutes, who live where they please. Street conditions have been proved to be best where there is no registration and where there are no licensed houses, or, in other words, where public opinion refuses to recognise "prostitution as a legitimate livelihood."

Mr. Flexner also bears witness to the danger of the licensed houses. In the Hamburg prostitutes' quarter shocking scenes are observed. In Cologne, "dark passages are filled with a procession of reckless boys and half-intoxicated men, on the verge of surrender to temptation." Other cities are mentioned in the same vein. The stigma, too, of belonging to a licensed house is a terrible one. The licensed house, therefore, is "something more than futile, something more than inhuman."

Strong reference, too, is made to the necessity of classing the man who sins, with the prostitute with whom he sins. He is a prostitute as well as she, and as the writer points out it is high time that this is acknowledged and looked at in its true light. "Regulation" is therefore society's tacit consent to lax morals on the part of men. If only the man were made to bear the social stigma of the prostitute, much immorality would cease.

In dealing with the futility of much of the medical inspection in "regulated" countries, Mr. Flexner, who was present himself at several inspections, says it was in many cases rapid and cursory, and the conditions were likely to increase disease. Many prostitutes were pronounced "well" who were not so. Only a fragmentary part, too, of venereal cases in Paris are up for medical inspection, owing to the number of unregistered women. At one inspection, out of 647 inspected twenty per cent. were given as diseased, whereas on a microscopic inspection of 466 of the same girls 89 per cent. were proved to be venereally infected. Prostitutes were often obliged to leave hospital before properly cured. As a general rule every prostitute who has followed the profession for a year is infected.

Regulation, therefore, as Professor Neisser says, increases venereal diseases. Another strong criticism in this connection is "if men are also infected, why not regulate men." He concludes an able discussion of the subject by making the following statements as the result of his investigations: (1) that Regulation is necessary to maintain order is contrary to fact; (2) that it contributes to the reduction of venereal disease is a mistake; (3) because Regulation is rapidly losing ground, which shows that public opinion is against it. In France, *e.g.*, out of 695 communes, having over 5,000 inhabitants each, it has disappeared entirely from 250 and practically from many cities. In Germany, out of 162 given cities, 48 have dispensed with it. In Switzerland, Geneva

alone has it. In Denmark, Norway and Great Britain it has been wholly abandoned, publicists and medical specialists being convinced of its uselessness.

To sum up, "It is absurd to preach continence and to license vice." NORMAN BENNET.

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THE BIJAK OF KABIR. Translated into English by the Rev. Ahmad Shah, Amirpur, U.P. Price Rs. 4.

To those living in India the religions of the people must necessarily be of more than passing interest, for religion plays a very important part in the lives of Indians, possibly more so than in the lives of those in the West.

Of those who have widely influenced the great masses of the people, in the large area where Hindi is the vernacular, Kabir and Tulsi Das stand pre-eminent. Tulsi Das was a Hindu through and through, and as a poet takes a far higher rank than Kabir, but Kabir has probably had a wider influence, and instead of seeking to purify and elevate the current ideas and practices of Hinduism, as did Tulsi Das, set himself to preach a broader religiousness, which should loosen its bondage to traditionalism and develop the practical duties of life. He was essentially a "broad" man; he urges that the technicalities of religions are of small moment, and that rites and ceremonies are of little or no consequence. He tilts against all pride of learning and of caste, and argues that the great majority of Hindus and Muhammadans alike are hide-bound by their traditions, and need to breathe a clearer atmosphere. He pleads for reality and truth, and a life of loyalty to the highest and best that a man knows.

There are current large collections of writings bearing the name of Kabir. One collection, called the Shabdawali, consists of some 600 pieces or so, generally of from six to ten lines in each piece. Innumerable Sakhis, or couplets, attributed to Kabir, are also common among the people. One collection of these contains no less than 3,500.

The best known book of Kabir is the *Bijak*. This contains 84 Ramainis, 115 Shabdas (both being short pieces averaging possibly eight lines each), some 445 Sakhis, and a few other pieces under various names. The *Bijak* is the best authenticated of Kabir's works, and probably fairly represents his teaching as a whole.

Several editions of the *Bijak* have been published. The two most widely known, containing the text and commentaries by the Raja of Rewa and Puran Das, are easily procurable. Some years ago an edition was published by the Rev. Prem Chand, of Monghyr, followed a few years later by an English translation of the same. More recently, the Rev. Ahmad Shah published a Hindi edition of the text; now we have from him an English translation with a useful introduction. In the introductory sections are included short chapters on such sub-

jects as the following:—"A Life of Kabir"; "An Account of the Bijak, Its Language and Contents"; "The Teaching of the Bijak"; The Cosmology of the Poet Which Underlies His Teaching"; "The Principles or Commandments of the Kabir Panth." An appendix gives some information about the persons and places mentioned in the *Bijak*.

The translation is fairly literal, and gives the reader a good idea of the contents of the book, though naturally no translation could reproduce the style of the original. Kabir cultivated a style peculiarly his own. He scorned literary polish and used the common language of the people. With grammar and the rules of composition he had no concern, he laid hold of the word he wanted, and if it didn't fit into the place it was intended for he squeezed and stretched it until it did. He jumbled his words into a sentence in almost any order he liked; his metaphors are often puzzles, and a translator must often be in a tight corner, first to find what Kabir really meant, and next to express it without spinning a long yarn. One can well imagine a reader of this English translation saying hard things of the translator. Let him study Hindi for twenty years, then look up the original, and probably his complaints will be diverted from the translator to the original writer. Kabir appears to take a veritable delight in expressing himself in a way that will puzzle the reader, and often uses words which may not have enjoyed wide currency even in his day, and are now practically obsolete.

His theology is decidedly mystical. He generally calls God, "Ram," but this is not the Ram of the Hindus, it is simply the name which Kabir chooses to use for the Divine Being. He is above all the gods, and seems more akin in conception to the Vedantist's Absolute, the Nirgun, than to the personal God of the ordinary theist. The doctrine of transmigration is accepted, so is Maya, men and gods alike are victims to her deceptive power, and have no abiding existence, they are but passing shadows. In religion the great thing is reality and truth and sane living. Kabir treated with scant consideration the religious prejudices of both Hindus and Muhammadans, and rates them soundly for their trust in the trivialities of rites and ceremonies—he tells them roundly that no amount of pilgrimages and penances can serve as substitutes for truth and honesty. Kabir gives a high place to the true guru or teacher, but is distinctly rough on most of those who take that name; he evidently strongly believed in himself as a great Guru.

> "Sins will vanish, an abode of bliss be won:
> If sure obedience be given to Kabir.
> They alone are Saint and Sadhu, who obey my bidding:
> They will see with open eyes the beginning and the end, creation and destruction."

Kabir's couplets are his gems, though unpolished gems, remember. It is impossible for a translator to give the ring and swing of the original, though Mr. Ahmad Shah has given

excellent renderings of their meaning, and Kabir can compress a great amount of wisdom into two lines, *e.g.*,

> "The ploughing is good, the seed is good, and is sown by handfuls.
> Why then does the blade dry up? It is the nature of the soil."

(Compare the Parable of the Sower.)

> "If the One is served, then all are served: if all are served the One departs.
> If the root be watered, there will be blossom and fruit in abundance."

(Compare "Ye cannot serve God and Mammon.")

> "He, for whom they wander searching, ever stands before them.
> To the instructed He is near, from the uninstructed He is far away."

Mr. Ahmad Shah has rendered a great service to Hindi scholars and students by the publication of this translation, and many others also will value the book for the insight it gives them into the teaching of a really great man.

EDWIN GREAVES.

All books reviewed can be ordered direct from the Publisher or from the "Association Press," the publishing department of the National Council of the Young Men's Christian Association of India and Ceylon, 5, Russell Street, Calcutta.

RECENTLY RECEIVED FROM THE PRINTERS

Asoka, by DR. J. M. MACPHAIL, Bamdah. (The Heritage of India Series). Paper, As. 8. Cloth, Re. 1-8.
Christ in Everyday Life, by DR. E. I. BOSWORTH. Paper, Re. 1. Cloth. Re. 1-8.
Jesus of History, by DR. T. R. GLOVER. (Indian Edition). Paper, Re. 1-4.
Studies in the Pauline Epistles, by DR. G. S. EDDY, Vol. II. 2nd Edition. As. 6.
Paul in Everyday Life, by DR. JOHN DOUGLAS ADAM. (Indian Edition). Paper, Re. 1. Cloth, Re. 1-8.
The Maker of Men, by DR. G. S. EDDY. As. 2.
The Meaning of Prayer, by REV. H. E. FOSDICK. Paper, As. 12. Cloth, Re. 1-12.
How to Deal with Temptation, by DR. ROBERT E. SPEER. (Indian Edition). As. 5.

IN THE PRESS

Sankhya System of Philosophy, The, by PROFESSOR A. BERRIEDALE KEITH (Edinburgh). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8,
Kanarese Literature, by REV. E. P. RICE (Bangalore). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8.
Indian Painting, by PRINCIPAL PERCY BROWN (Calcutta). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8.
Sinhalese Literature, by H. S. PERERA (KANDY). (The Heritage of India Series.) Paper, As. 9. Cloth. Re. 1-8.

Any one ordering in advance a single copy of every book published by the National Council during the year, in English, or in any vernacular, or both, to be sent V. P. P., will be given 50 per cent. discount. Books published jointly with other agencies will be supplied at cost to any one ordering in advance single copies of all such published throughout the year.

STUDENT CHRISTIAN ASSOCIATION

OF INDIA AND CEYLON

Secretaries:

A. A. Paul, B.A., Vepery, Madras

J. N. Banerjei, B.A., 26, Tindel Gardens Road, Howrah

The Aim and Basis of the Association is to lead students to accept the Christian faith in God—Father, Son and Holy Spirit—according to the Scriptures, to live as true disciples of Christ and to be loyal members of His Church; to deepen the spiritual life of students and to promote the earnest study of the Scriptures among them; and to influence students to devote themselves to the work of extending the Kingdom of God in India, Burma, and Ceylon, and throughout the world.

The Tamil Student Camp

The sixth annual camp for the students in the colleges of the Tamil area was held, September 22-26, at the old Danish Colony of Tranquebar, famous for its historic missionary associations. The memories and reminders of the landing of the first Protestant missionaries to India in 1706, the opening of the first Protestant theological seminary in 1716, the first translation of the Bible into an Indian vernacular in 1728, the erection of the first Protestant church in India with its first Protestant Indian pastor, inspired a spirit of reverence and devotion. Compared with previous camps the number present was small, there being only forty present, but this facilitated free intercourse among the members. One afternoon the camp was invited to tea by the Rev. H. Frykolm, at his house—the house in which Ziegenbalg, the first Protestant missionary, lived.

In the morning meetings, addresses were given on "Christianity and Life"; "Christianity and Missions"; "Christianity and Home-life"; and "Christianity and Nationalism"; the subjects being treated with reference to past history and general ideals. In the afternoon these same subjects were discussed, applying them to Indian Christians. These discussions were lively and interesting, and exciting, too, at times. The evening devotional addresses were appeals to individuals. Every morning the camp met as a body for intercession. At the business meeting, held one afternoon, reports were read from the various college associations in the area, and a financial appeal was made on behalf of the national movement, which was well responded to. Rev. A. R. Browne-Wilkinson, M.A., and Mr. E. I. Rajaratnam, of the S.P.G. College, Trichino-

poly, were elected chairman and secretary, respectively, of the Camp Committee for next year.

During those days of happy fellowship, each would have received different impressions, and the effects of the camp are to be seen in the lives of those that were present. We trust that all went away with a new decision. All alike would have felt the call of Christ and the call of India, and have been impressed with their special responsibility for the carrying on of the message of love and service. The rest is left with that Power which shapes and guides every life.

P. C.

The Telugu Camp

The twelfth session of the above camp was held, September 21 to 25, in the Noble College, Masulipatam. There were sixty-five delegates present, representing ten institutions, including some of the high schools in the area. One feature of the camp was the special emphasis given to the importance of the labour of love and the need of labourers, in the rural parts of India.

The effects of the camp can be looked at from two different points of view—social and spiritual. The time of recess between meetings, the dining room, the play-ground, and the after-dinner "social" were the chief factors that helped the delegates to feel at home in one another's company. These afforded many opportunities to students to talk over some of their difficulties in practical Christian life. On the other hand, the early "Morning Watch," the Bible Circles, and the thoughtful addresses, helped to strengthen the spiritual lives of the delegates. We trust and pray that the delegates will live up to the valuable lessons learnt, and will influence their fellow-students in their respective colleges for good through him who said, "I come that they may have life, and have it more abundantly."

B. E. D.

Western India Camp

The Western India Student Camp was held at Lonavla, from the 18th to the 22nd October. The date had to be changed on very short notice, owing to a change in the date of the closing of the University term, but in spite of this and other adverse circumstances there was quite a good attendance of students, representative of the various student centres in Western India. The students and speakers and other visitors formed a very happy family during the days of the camp. The addresses dealt with problems of personal religion, such as "Sin and the New Life," and with "Life Works," different

speakers setting forth the claims of Education, Medicine, the Ministry, and other forms of Christian service. The official programme was not too crowded, and ample time was left for the discussion with one another of the questions which were raised, and for prayer. The morning Bible study and devotions helped to bring all the members of the camp into an atmosphere in which it was possible for them to face sincerely the great questions that were brought before them, and we believe that for many these days were a time of new consecration to the service of God.

The weather was not all that might have been desired, but the happiness of the camp was not in the least marred by that. Thanks to the kindness of Mr. Fritchley, all were comfortably housed, and full advantage was taken of what dry weather there was. Altogether it was a time to be remembered, and we pray that out of it may have come inspiration to much service of God in India, in the days that are to come. J. M.

Letter from the Travelling Secretary

Dear Friends,—As you will remember, I wrote to you last from the American College at Madura, and since then I have been able to visit a number of colleges in different parts of the country.

I reached Pasumalai, which is just a little out of Madura, on the evening of the 31st August. I was very glad to have the opportunity of visiting the High School, as it has the oldest Student Association in India. I stayed in the Theological Seminary, but had my meals with the principal. The membership of this Association is very large, since it includes several departments, such as the High School, Theological Seminary, Manual Training School, etc. As I was to be here only for a few days, I confined myself almost entirely to work among the boys of the sixth form of the high school department, who have a separate building, called "Yokan Lodge." On the night of the 1st September, I addressed their Association, on "The Meaning of the Student Christian Association"; there was a very large audience in the chapel, where the meeting was held. The next morning (Sunday) I attended the service in the chapel, and delivered the sermon, at the request of the pastor, he himself doing the necessary translation.

The next college on my list was the C. M. College at Tinnevelly, where I arrived on the evening of the 2nd September. It had been arranged that I should have chota hazri and dinner with the students, and breakfast and afternoon tea with the principal, so I oscillated between the students' mess and the principal's table upstairs! On the 3rd I was asked to speak to the College Bible Class, which I did, and on the night of the 5th I addressed the Association, giving a short talk on the governing principles

of a Student Christian Union, emphasising the great need for the spiritual life of the individual member being developed. Owing to certain circumstances, I was not able to see each of the Christian students personally, but I am in correspondence with those I was unable to see. I went into Palamcottah two evenings, to call on some of the people, as there is a very large Christian community there. On two evenings I had games with the students, which I enjoyed very much.

From Tinnevelly I was to go to Trichinopoly to visit the Christian Association at the S.P.G. College, so I left on the 7th morning, and arrived at Trichy the same night. As the Christian students have a separate hostel, the Caldwell Hostel, I stayed there, and had a very good time. I was able to see most of the students in their rooms, and had some very useful talks with them. On the night of Sunday, the 9th, I spoke to the Christian Association at their usual meeting, and outlined some activities which the Association might consider. I called on some of the local gentlemen on behalf of the Association, and was well received; the Collector was very kind, and not only gave a donation himself, but furnished a list of gentlemen who, he thought, would be willing to help. One of the students took me up the Rock Fort and Temple, from where a fine view can be obtained; the Caldwell Hostel is right up against the Fort. I left for Madras, on the evening of the 12th September, by the Boat Mail.

As was the case when I was in Madras previously, and of which I told you in my last letter, I did not visit any of the colleges, but stayed with Mr. Paul, helping in the office-work, and enjoying a short rest. On Saturday, the 15th, there was another meeting of the Camp Fellowship, which I told you something about in my last letter. It was held in the same place, and the discussion proved most interesting.

I left for the Theological College, Bangalore, on the night of the 16th, reaching there early next morning. The students there are either theological students, or are men receiving training for the Y.M.C.A. secretaryship, so that the nature of my work was rather different from that in other colleges, but all the talks I had with them were most useful, and all the men were interested in the Student Christian Association, and not only asked all particulars about it, but also made some good suggestions. Their Association is called the "Carey Society," but I did not speak at any of its meetings, as they have a very good programme already arranged for the whole year. I took the college service in the chapel on the 19th. On the 18th I had spoken to some boys of the L.M.S. High School, giving them some idea of our Association, so that they may be interested in it when they come up to college. I had some games of football with the students, and enjoyed them thoroughly. As usual, I called on some of the leading people of the place.

The original plan was that from Bangalore I was to go on to Mysore City, but, later on, it was decided that I should,

instead, attend the Telugu Area Student Camp, so I left on the night of the 20th September for Masulipatam, where the camp was to be held. You will remember that Masulipatam was my first stop after leaving Calcutta, so I was glad to go back and see the friends I had made on my first trip. I reached Masulipatam on the morning of the 22nd, but my trunk did not, having got left behind at Guntakal. However, I got it the next day. I will not give you any account of the camp, as I am sure you will see it elsewhere, but my share in it was two addresses, leadership of a Bible Circle, refereeing in a hockey match, and, of course, getting to know students and trying to help them as much as possible.

From Masulipatam, I had the rather terryfying prospect of the journey to Miraj, by the M.S.M.R., which occupies over 48 hours. All the delegates, except, of course, the Noble College students, had to go to Bezwada to get their different connections, so we had a merry time, having the compartment reserved for ourselves, which enabled us to play games and sing, and do other such things in order to "let off steam." However, the journey was not as bad as it might have been, as there was a good deal of rain, and I arrived in fairly good condition at Miraj on the night of the 27th September. I was met at the station by two students, and was provided with a sumptuous dinner at the refreshment room, at the expense of the principal of the Mission Medical School, where I was to visit the Christian Association. I was put up in the Senior Students' Hostel, and was quite comfortable. I was able to see the students individually, and found these personal talks most interesting and instructive. There being practically nothing else in Miraj besides the hospital, there were no people for me to call on and interest in the Association, but I had a very profitable time within the hospital with the Christian Association. I addressed the Association on the night of the 29th September, on the usefulness of the Bible Circles, treating first the whole question of Bible study. The next morning we had a business meeting, at which we discussed in detail plans for the formation of Bible circles; there was some difficulty, in that it was found that certain students were not in a position to purchase the text-books, but this difficulty has now been removed by the generous offer to help by members of the staff. In the afternoon I had been asked by the local pastor to speak at the Marathi service, which I did after some hesitation, as I had not gone there to preach sermons, and he interpreted my words. The same night there was the usual "song-service," consisting mainly of hymns, at which I gave a very short talk, just saying a few words on "Christ in Everyday Life."

I left for Poona by the mail on the night of October 1st, and arrived next morning, but there was no one to meet me at the station, as the letter announcing my arrival had not arrived. However, I was able to find out the house of the Y.M.C.A. general secretary, with whom I was to stay as there

is no Mission College in Poona, and he, though taken by surprise, was very kind and took me in. We thought it best to arrange for a meeting of the newly-formed Inter-collegiate Union the next night, the 3rd October, so my host took me out in the side-car of his motor-bicycle to see some of the Christian students, who are in different colleges, and to ask them to attend. The next night the secretary in charge of the Y.M.C.A. Hostel invited all the Christian students and ourselves to dinner, after which we had the meeting that we had arranged for the previous day, at which I spoke. The organisation being quite a new one, I thought it best to tell them something about the S.C.A., and what it stands for; I also showed them the need for the local unions taking their share of responsibility, and then, going deeper down, showed the responsibility of the individual member. There are only about a dozen Christian students in the Poona colleges, all of whom are members. I spent the next two days at this hostel, where, on the 4th, I met with a sub-committee of the students to help them to draw up the constitution of their union. I was able to see some of the local gentlemen during my stay in Poona, which ended on the 6th October.

I travelled to Bombay by the Poona express, which got me in there the same evening. I was met by two old friends at the station, but had difficulty in getting a conveyance owing to the heavy rain; however, we got one at last, having had to agree to pay the man an exorbitant fare. I was given a room in Mackichan Hall, the new hostel of the Wilson College, which is situated in a glorious position right on the sea-face. I had my meals with the superindendent, whom I had met at our last general committee meeting at Kedgaon. Bombay, too, has got an Inter-collegiate Union; I was able to see a number of its members, as most of them are students of Wilson College. I also went out two evenings to the Student and Byculla Branches of the Y.M.C.A., where some Christian students stay. On Sunday, the 7th October, I was invited to be present at a Bible Circle of the Wilson College students, led by the superintendent, at their request, and the next day addressed them on the S.C.A., giving them some idea of the different college unions that I had visited. On Sunday, the 14th, there was an after-dinner meeting of the Inter-collegiate Union, at which I gave a short talk. Some business in connection with the coming camp at Lonavla was also done. I had intended to attend this camp, but, owing to the necessary change of dates, I did not find it possible to work it in with my other dates, so I left Bombay on the 15th. During my stay there I had been able to see a fair number of people on behalf of the Association, including the Bishop, who was most interested in the Association, and said that his message to it was that it must produce something so characteristically Indian, that no other Student Movements had been able to produce, and which they would not be able to produce. His Lordship also emphasised the need for real student leadership in all affairs of the Association.

I left for Delhi by the B. B. & C. I. northern express on the afternoon of the 15th, and reached Delhi the next night. Owing to the dates of the Punjab Camp being earlier than we had at first heard, I was only able to stay at St. Stephen's College till the 20th morning, but during that time I was able to get into touch with most of the Christian students. The party left for the Punjab Camp at Beas on the morning of the 20th, and reached there the same night.

Beas has become almost a permanent site for the Punjab Camp, and has acquired a certain camp atmosphere and tradition. It is a very quiet place, and in many ways an ideal place for a camp. I will not give any details about it, as you will see them elsewhere, but I enjoyed the company and fellowship of the Punjab students very much, and found the camp personally very helpful. I was asked to give an address on the Association, at which I made a financial appeal on behalf of it.

I am now at Lahore, but unofficially so, as the college is not open yet, and am staying in the Y.M.C.A., but I shall be leaving for Rawalpindi to-morrow night, and shall be there till the 5th, after which I come back here and visit the Association at the Forman College. The U.P. Camp comes off on the 15th of November, at Sarathu; I am hoping to be present, after which I shall be visiting the U.P. colleges.

Your prayers on behalf of this travelling work will be greatly appreciated.

Y.M.C.A., Lahore. J. N. BANERJEI.
27/10/17.

News and Notes

The S.P.G. College Christian Association, Trichinopoly, has a very interesting programme. There are five Bible circles, all using *Christ's Message of the Kingdom* for their text book. The warden of the hostel is taking a leaders' class. Every Sunday night the members have a fellowship meeting in which hymns and sacred songs are sung. Outside the hostel, the Association conducts Scripture teaching in an elementary school, the majority of pupils of which are Hindus. A preaching band goes out into the surrounding villages regularly. In this work the Association gets the co-operation of some of the professors and pastors. In the reading room newpapers and magazines, such as the *Christian Patriot*,the *National Missionary Intelligencer*, the *Indian Christian Review*, the *Young Men of India* and the *East and the West* are supplied. Some of the members help in the chapel service as vergers.

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The Carey Society of the United Theological College, Bangalore, is to be congratulated on the small booklet it has

printed, giving the aims and purposes of the Association, with a syllabus of its meetings for the year. They are making a special effort to get the old students of the college as members of the society. Arrangements are made for meetings till August, 1918. Various forms of social service are attempted, one of them being the investigation into the number of people that frequent liquor shops.

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The Association in the Medical School, Miraj, has, among its various forms of activities, the responsibility for the management of athletics for the whole school. At the weekly "song service," on Sunday nights, one of the members of the staff generally gives a short devotional talk. Mr. Banerjei, in his recent visit, helped the members in the formation of Bible circles. They have selected the *Manhood of the Master* and the *Meaning of Prayer* for their text-books. The members are making arrangements for a concert in aid of the funds of the National Association.

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The Christian students of Poona were helped by the recent visit of Rev. John McKenzie, of Bombay, a member of our General Committee, in the formation of an Inter-Collegiate Student Christian Association. Since the Christian students live scattered in the city, they are able to meet only once a fortnight.

PRINTED AT THE WESLEYAN MISSION PRESS, MYSORE—1917.